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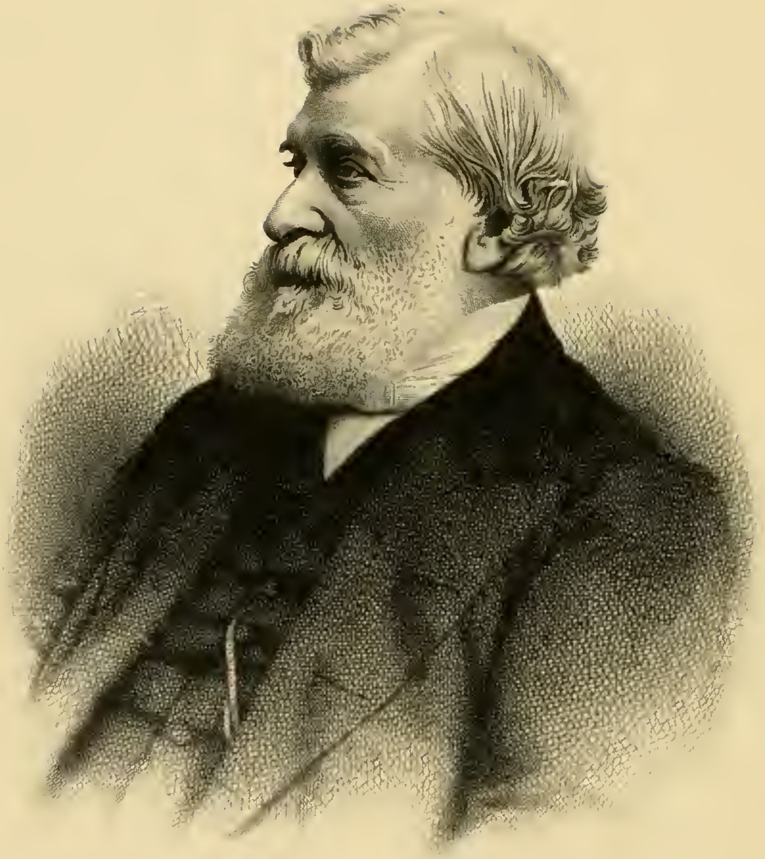

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REV. WILLIAM ANCLIFF D.D.

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METHODIST WORTHIES.

CHARACTERISTIC SKETCHES

OF

METHODIST PREACHERS

OF THE

SEVERAL DENOMINATIONS,

WITH

Historical Sketch of each Connexion.

BY GEORGE JOHN STEVENSON, M.A.,

AUTHOR OF "MEMORIALS OF THE WESLEY FAMILY;" "THE METHODIST HYMN BOOK AND ITS ASSOCIATIONS," &c.

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Ebenezer Evans Jenkins, M.A.

[*Born*, 1820: *Entered the Ministry*, 1845: *Still Living.*]

INDIA—or, as it was formerly called, Hindustan—has for three centuries been influenced by European commerce; but for more than two-thirds of that period the influence exerted was not much to the benefit of the native population in either their social, moral, or religious improvement. The missionary who has carried there the Gospel of Christ, and has exemplified the teaching of that Gospel in his life, has done more during the past sixty years to elevate the condition of the people, than was done in the previous two and a-half centuries, by what may be called the civilising power of commerce. Methodism has had her share in the triumphs of the Cross in that vast continent, though the results have been small when compared with the teeming millions of the natives who are heathen idolaters. The great heart of Dr. Coke led him to propose the first Methodist Missions in the far East, and the experiment cost him six thousand pounds of his own money, and his life was part of the price he paid to commence the work. He started for India in the winter of 1813, with six young missionaries; he died on the Indian Ocean before the vessel reached land, and his body rests in that Ocean till the morning of the resurrection. One of the six young men, James Lynch, began the first mission in India, going to Madras in 1817, at the invitation of a few pious Methodists who dwelt there, and who had conducted meetings for prayer for their mutual edification. Mr. Lynch began a new era in the religious life of the populous heathen city of Madras. His statements of his own Christian experience, and the witness of the Spirit to his adoption as a child of God, caused the people who heard him preach to wonder, first at his boldness, then at his success. He remained and preached in that city long enough to see a handsome new chapel erected in Black Town for English services, which he left free from debt in 1824, when he returned to Ireland. The work thus began has been continued in Madras ever since, and has been extending to other parts of India, as missionaries and funds were available. The names of Hoole, Crowther, Roberts, Cryer, Jenkins, and Simpson are still remembered as men who have left their mark on both the native and European population there. The worshippers in the Methodist church at Black Town, aided by the exertions of the missionaries, secured the erection of a chapel at Madras North for the Tamil native society, and another chapel at Madras South, at Royapettah, three miles from Black Town, where the Wesleyan Mission concentrates its principal labours. To that place we must proceed to locate the subject of this sketch.

Ebenezer Evans Jenkins, brother of David James Jenkins, M.P. for Falmouth, and uncle of E. Jenkins, author of "Ginx's Baby," "The Devil's Chain," and other works, was born at Exeter, 10th May, 1820, and was educated at Mr. Gould's Grammar School, Exeter, where, by diligence and perseverance, he laid the foundation of that knowledge which has enabled him to pursue a most honourable career in literature. Although his progress in learning justified his being sent out into the ministry without what is known as a theological training, yet the careful manner in which he has cultivated his own mind, and used every opportunity for increasing his knowledge, shows what can be done in that department without the useful facilities afforded by theological training institutions. At the age of fifteen years, he gave his heart to God, and set himself diligently to the use of the means of grace in the Methodist society, of which he early became a member. There are still living in London some who remember his first efforts made as a local preacher in Devonshire forty years ago. His successful labours in that service led the Rev. Henry Castle, the superintendent minister in the Teignmouth circuit, where Mr. Jenkins then resided, to recommend him for the itinerant ministry. He passed a successful examination before the May District Meeting at Taunton, in 1845, and was accepted in the August following as a minister on probation, and appointed to Madras, in India. He was ordained, with four other missionaries, in the Methodist Chapel, Spitalfields, on 31st October, and sailed in the *Tigris* for Ceylon, with Messrs. Wallace and Williams. He had a hearty welcome from his brethren, who were most glad of help; for in the Madras Presidency, with its 71,135 villages, and 81,814,600 population, Methodism was represented by only thirteen missionaries and seven assistants. A stranger in a strange land, with such surroundings, found discouragements enough; but he had gone out with the intention to succeed, and began his duties with the word SUCCESS before him, and though the process was slow he had his reward.

His first station was Manargoody, under the care of the late Rev. Thomas Cryer, a man revered in India and in England. After two years, in 1848, he was removed to Madras, and settled at Royapettah, from which place in January of that year he wrote to the Secretaries in London: "Our work among the native people is growing in interest, and I am not without hope of seeing a prosperous mission here." He then relates his experience of a visit to the people at their homes, carrying with him tracts, and getting the natives to read extracts to him; and adds: "In this delightful work of carrying the words of eternal life to the dwellings of the people I devote every Tuesday evening." In learning the Tamil language he found opportunity to instruct the native teacher, and in that way they were helpful to each other. Mr. Jenkins built his hopes of successful work on getting the young under instruction, and conveying religious truth to their minds, whilst learning to read both their own native language as well as English. To carry out this plan he established a school in Madras in 1851, which became a great power for good in many ways. In a letter he sent to London, dated 31st December, 1851, Mr. Jenkins said: "Our average attendance is still seventy-five boys; we might augment this figure, but for the extreme fickleness of the Hindu character. We have been more disposed to strengthen our hold upon the children we have, rather than give the school an imaginary bulk; the parents have but little control over their families." When Mr. Jenkins delivered his masterly speech on India in Exeter Hall, at the Wesleyan Missionary Meeting, in May, 1864, he said of this Madras Institution: "The school which I commenced twelve years ago with three boys, now numbers 320, amongst whom are nearly one hundred Brahmins. We have a collegiate class connected with the Institution who are studying for their degree; these are studying trigonometry and chemistry; they read Shakespeare, Milton, and Bacon amongst English authors; and some of this class are members of the Methodist society and local preachers." He explained the process of their training, and the knowledge they gained enabled the young Brahmins and Hindus to resist and expose the threats of the priests, who try to intimidate them by their old heathen philosophy and legends. The young men turned out of the Methodist High School at Madras are taking in the country the foremost places as magistrates, engineers, surgeons, and persons employed on public works, who have learned religion with their other studies, and are now so many centres of religious as well as of intellectual and moral influence amongst the natives.

In May, 1854, Mr. Jenkins sent to London a most interesting account of the conversion of Somosoondram, a heathen Indian youth of high-caste, who had been two years in the Mission School. After much and severe opposition, he was baptised in April, 1854, but abandoned by his relatives; the missionaries had to provide for him.* Just at that period, the East India Company, giving up its former policy, issued instructions to the Indian Governments that all schools be supported by grants-in-aid from a public revenue, without any interference with the course of religious instruction. Even in Government Educational Schools, the oriental languages were to be taught without requiring the Hindu or Mohammedan religion to form any part of the instruction. That regulation opened to all the Christian agencies an opportunity for taking the education of India under their control. If Methodism could then have quadrupled her agencies, immense progress might have been made; but funds were wanting. The missionaries, however, took the fullest advantage of the facilities thus afforded, but without help that was hardly possible. Having spent ten years in India, Mr. Jenkins returned to England to plead for assistance, and in his wonderful speech in Exeter Hall, in May, 1856, before the Earl of Shaftesbury and about 4000 Methodists, he detailed the circumstances of their Missions in the four centres then occupied at Madras, Negapatam, Manargoody, and Trichinopoly. With these he was personally familiar, and described the painful results of working a mission with a very able man, and when he dies, leaving the place without a missionary for want of funds to send one. He dwelt at length on the desolation he witnessed at Manargoody, which he visited some time after the death of the Rev. Thomas Cryer. He spoke also of the feeling of unrest in India, which soon developed into that fearful mutiny, which, he observed, was raging in Bengal, not in the Madras Presidency, where missionary influence was penetrating the native mind.

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* Somosoondram afterwards became a native minister; he not only proclaimed, but adorned the new faith into which he had struggled, and finished an excellent Christian career in 1877.

Mr. Jenkins soon afterwards was again at his post in Madras, having been appointed the chairman of the Madras District, and superintendent of the Mission in that Presidency. These increased duties involved heavier responsibilities and unceasing occupation. He had the satisfaction of baptising a Hindu youth named Viziarangum, who, in the presence of a number of heathen natives and many English, was received into the Church in August, 1858, and joined the Methodist Mission. Several gratifying circumstances are on record to show the progress of the work Mr. Jenkins then had in hand. The natives raised a serious riot in Madras, on the occasion of the baptism of Viziarangum, and his renouncing idolatry; but the Governor in Council at Madras so decidedly punished the police, that the cause of Christianity was more helped than hindered by the riot. The native itinerant preachers belonging to the Mission were encouraged to carry on their work more openly, and more securely than before, and their own published journals are of the most encouraging character.

The most important step taken at that period is thus alluded to by the Rev. Peter Batchelor, who, writing from Negapatam in September, 1858, says: "Before this reaches you, the Proclamation of the Governor

General of India, announcing that the vast dominions of Hindostan have passed from the East India Company to the Government of Queen Victoria, will have been published; an event the results of which will doubtless be very great on the population of this land, and have an important bearing on missionary operations in future. In these there must be progress, and the signs indicate rapid progress." Another gratifying sign was, the soldiers in the army cheerfully and voluntarily continued to send subscriptions to the Missionary Society as an acknowledgment of their gratitude for the services held amongst them. Mr. Jenkins had the joy of knowing that the English residents entirely provided for the cost of the Methodist services carried on at Black Town, Madras, as early as 1862. Several missionaries and their wives, with an efficient schoolmistress, reinforced the Mission in January, 1859. In July of that year, Mr. Jenkins made a tour of inspection of the missions in the south of India, the report of which was published in the *Wesleyan Missionary Notices* for December—a document of much interest, as indicating the character of much of the work carried on by the superintendent of a large district in India. Mr. Jenkins published in India a volume of the Sermons he preached at Black Town; they were reprinted in England in 1866.

Towards the end of the year 1860, new openings presented themselves for schools and a chapel; one of these was at Sydapett, near Madras, where the whole female population were unable to read, and a missionary capable of teaching might in a year or two command the attendance of nearly all the children in the place. Just then, the Lieutenant-Governor of Bengal had made the concession, that Government instructors may teach the Bible out of school hours, but not within the walls of the school. In December of that year, Mr. Jenkins sent to England a report of the progress of the schools at Manargoody and Negapatam, which were flourishing; and in the former, since it had been placed under the care of an efficient teacher, several of the lads had renounced heathenism and embraced Christianity. On all those occasions the native heathen rage and threaten; but the quiet, earnest, godly lives of the converts were the best testimony in support of the work. In March, 1862, Mr. Jenkins, accompanied by Mr. George Fryar, spent a month in travelling over a newly-discovered district on the banks of the Godavery River, a tract of country new to the missionary and his Bible, where the name of Jesus had yet to be pronounced for the first time. The whole district was open for the Gospel, with no Brahminical arm to frustrate its progress, and the people quickly responded to their call to hear the Gospel preached. That interesting discovery is described in the *Missionary Notices* for October, 1862. Such open fields were numerous in India, but to visit them was distressing, without having the means to send a missionary to cultivate them. To help in that direction, to seek for more generous support to the work in India, Mr. Jenkins returned to England. The educational work, especially at Madras, in connection with the High School he had founded there, most occupied his attention ; and to free the Institution from debt, Mr. Jenkins visited Australia on his way home, where he spent nine months, and delivered lectures to large audiences, urging the claims of the work he had left, and receiving much financial assistance from the Methodists on that continent. On his arrival in London early in 1864, he had the opportunity of making a strong appeal for India at the Missionary Anniversary Meeting, in Exeter Hall, on which occasion he furnished the audience with a very comprehensive sketch of Wesleyan Missions in the Madras Presidency.

The ability which Mr. Jenkins had manifested in superintending a mission of so much importance for nearly ten years, amply justified the Conference of 1864, which he attended, in electing him by nomination a member of the Legal Hundred, and appointing him the superintendent of the Hackney circuit, in London. There he spent three years with much acceptance, and secured for himself a constantly extending reputation as a preacher. He found a new sphere, when, in 1867, he was appointed to the Brixton Hill circuit, which has the reputation of being one of the most prosperous and best supported in English Methodism. There the writer, as one of the officials in that circuit at that time, first made the acquaintance of Mr. Jenkins ; and there Mr. Jenkins had to endure the great trial of the death of his wife. But the friends of that circuit did all that kindness, love, and sympathy could do to lessen the severity of the stroke. Two missionary speeches made by him at May anniversaries produced a deep impression on the entire Methodist Connexion ; and to those he added speeches in other parts of the Connexion, which had great influence on the public mind. He had taken a wider view of missionary operations than his experience in India had given him, and he began to manifest interest in the claims of China and Japan, which had been growing in urgency and importance upon his mind. In 1870, he was stationed at Southport, where he had a prosperous location for three years, and where his incisive and instructive discourses had large and appreciative audiences. His absence from the metropolis was much regretted, and in compliance with an urgent solicitation, he accepted an invitation to the Highbury circuit, and was made the superintendent. He had scarcely completed a two-years' residence there, when, as a member of the Foreign Missionary Committee, the claims of missions in the East were so impressively laid before him by his brethren, that he yielded to their request, and with the consent of the Conference of 1875, he undertook a tour of inspection of missions and lands in the *Orient*, during which he visited India, China, Japan, and other parts; and on his return to England he made striking and impressive representations of the openings for the Gospel in those distant lands. While off Japan, the steamer in which he was travelling ran into a ship laden with gunpowder. It happened to strike her on the stern, where the powder was not; had it struck her on the bow, all must have perished. Even as it was, twenty-four lives were lost, and sixty-six saved. He afterwards preached a sermon on the occasion of their deliverance, from the appropriate text, "Bless the Lord, O my soul, who redeemeth thy life from destruction." What he witnessed and learned during that tour, of the terrible consequences of the opium traffic, has made him ever since one of its most resolute opponents, and he has gladly accepted numerous invitations in London, since his return, to expose the evils and sufferings it entails on its deluded victims. He returned in the summer of 1876, but sent home most interesting letters describing his journeys, which are printed in the *Wesleyan Missionary Notices* of that year.

At the Conference of 1876, Mr. Jenkins was stationed at Westminster, giving the young teachers in training at the College there the advantage of "his clear, incisive intellect, and his crystallised style" in the sermons he preached before them. He remained there only one year. Owing to the sudden and unexpected death, in May, 1877, of the Rev. George T. Perks, M.A., the Senior Secretary of the Missionary Society, Mr. Jenkins was nominated to fill the vacancy caused by that event, and was appointed at the ensuing Conference. At the same Conference, held at Bristol, Mr. Jenkins delivered the Seventh Annual Fernley Lecture, on 24th July, which was afterwards published, with the title, "Modern Atheism: Its Position and Promise." In that lecture he shows conclusively that the current speculations of sceptical scientists are, to all intents and purposes, atheism thinly disguised.

> "He brings modern atheism face to face with ancient theism; he examines the literature of the East 3500 years ago, to show that the delusive teaching of to-day is only the repetition of that in the long, long past; explains the relation of Buddhism to the early faiths; exposes the tendency of atheism to immorality; and demonstrates that his line of argument is peculiarly that of an Indian missionary, who has had experience with the most subtle and refined casuistry. His style is clear, flashing, cutting; his language felicitous in its simplicity; his tone tranquil and polite, with a mildness and urbanity which wears the air of placid irony."

In the Wesleyan Foreign Mission House, Mr. Jenkins has found the sphere for which he was best adapted, his heart being in that work; and with his extended and varied experience as a working missionary in all the departments of the service, from the youthful novitiate to the experienced superintendent, and subsequently general inspector, the work in his hands has found a congenial and willing helper, and the men at work in the field are assured that in him, as well as in Mr. Kilner and Mr. Arthur, they have sympathising friends. On the platform, in many parts of England, he has shown his extended and varied knowledge of the entire field covered by Missions, not only those belonging to Methodism, but those of other churches with which they work in harmony.

In July, 1880, Mr. Jenkins was elected to the highest office in Methodism, that of President of the Conference, he receiving 281 votes, which was a large representation, Mr. Garrett, the next below, having 54 votes. During the years he had spent in India, he had been the subject of nearly all the varieties of disease which flesh is heir to, and his election to the arduous duties of the Presidency, many feared would prove too heavy a strain for him. He undertook the responsibility, trusting in God. His opening address indicated points of danger in the Methodism of to-day, and points of safety and strength; it was original, suggestive, thoughtful and cheering. He performed the duties of his office with great satisfaction. One new feature he introduced —namely, he issued a New Year's Address to the young people of Methodism, those in the families, schools, and congregations; and, for its length, it was one of the most appreciated documents his pen has written. That letter, or address, commanded very extensive and careful study, and did much good. He followed it up in a very practical manner by gathering several hundreds of the young men, and then of the young women, of Methodism in London, at the Cannon Street Hotel, and after tea and conversation, pointed out, in a few addresses by friends, various forms of usefulness in which every one might have something to do for God and for Methodism, carrying out the old Methodist motto, "Every one at work, and always employed." He inaugurated a movement by those meetings, which has been repeated with advantage to the young people several times in London, and in other large centres since. At the Annual Missionary Breakfast Meeting, held in May, 1880, he made an excellent speech on missionary topics; and again at the Missionary Meeting, in 1881, he spoke at length in moving the first resolution, and preached one of the official sermons in the Centenary Hall, London. At the close of his official year, he had the thanks of his brethren for the efficient services he had rendered, and retired from the onerous duties with health less impaired than had been that of several who had preceded him in that position. Shortly afterwards, he collected and published, in one volume, the Official Sermons he preached before the Conference, his Addresses, and the Charge he delivered to the newly-ordained young ministers in 1881; the title is "Addresses and Sermons, by Ebenezer E. Jenkins, M.A." The volume exhibits his "clear, keen, sinewy, trenchant, yet withal genial and kindly intellect," and will survive as an enduring example of the dignified simplicity and earnest practical character of his ministrations.

Mr. Jenkins was a member of the great Ecumenical Conference of Methodism, held in City Road Chapel in September, immediately following after the close of his Presidency. At the first morning service the Liturgy of the Prayer-Book was used, and by an oversight, it is thought, there was no mention made in the prayers of the President of America, who was in dying circumstances. There were two hundred American representatives at the Conference, and at the close of the service they met and drew up, and about seventy of them signed, a request in fifteen minutes, that President Garfield be prayed for. The document was entrusted to the writer of this sketch, who, knowing Mr. Jenkins was to lead the afternoon devotions, showed him the document. That was enough; there was a brief pause in his extempore prayer, then came an earnest petition for the suffering President of America, which elicited such an outburst of "Amen" as was perhaps never before heard in any Methodist church or chapel. That petition secured the affectionate regard of all the Americans; they remember Mr. Jenkins, and talk of him with pleasure.

As an eminent preacher and a distinguished missionary, it was the most natural thing to happen that Mr. Jenkins should plead on behalf of other missionary institutions as well as that to which he belonged. He preached the Official Sermon before the London Missionary Society, in the City Temple, 9th May, 1883, and by request published the sermon, which has the title, "To Whom shall We go?" The editor of the *Wesleyan Methodist Magazine* describes it as—

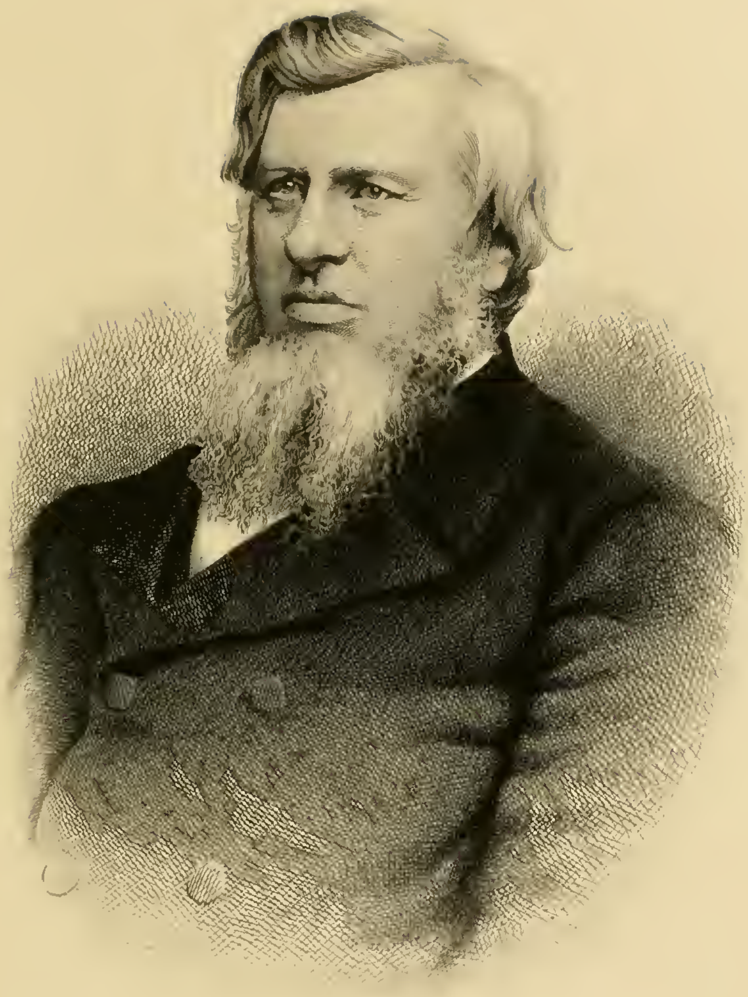
> "The ripest production of the author's intellect and heart; marked alike by clearness and precision of thought and language, penetration combined with sensitiveness, and strength of conviction and firmness of faith, conjoined with moderation, candour, and sobriety. It is a seasonable appeal to the Church when it happens to be surrounded by an unstable mode of thought regarding Christ. It shows that the question of a future religion for the world must be the Christian Faith; and exposes the inefficiency of a no-faith philosophy."

In October, 1884, Mr. Jenkins, by appointment of the Conference, commenced a ten months' missionary journey to China, Japan, and India.

Thomas M'Cullagh.

[*Born*, 1822 : *Entered the Ministry*, 1845 : *Still Living.*]

AFFECTION and loyalty are marked characteristics of the Methodist people. A man or woman coming from any part of the United Kingdom with a society ticket, and presenting themselves with that token of brotherhood, would find a cordial welcome amongst Methodists in any part of the country; and thousands of the most happy friendships have been commenced between individuals and families, with no other introduction than a genuine society ticket. Scotchmen coming to London, Irishmen going to Scotland, Englishmen visiting Wales, or even any foreign country where there was a Methodist society and a minister, have found a friendly greeting and a helping hand when they have presented their ticket of membership in the Methodist Society. During a quarter of a century from the origin of Methodism, there was a want of uniformity in those emblems; one form of ticket was issued in Bristol for the West of England; another form, supplied from London, was used in the Midland and South district; and Newcastle provided for the Northern societies. Mr. Wesley, by his itinerating continually, saw the difficulty arising from diversity in that particular, and from February, 1766, he supplied all the societies in Great Britain with one uniform ticket every quarter. With that simple talisman, the membership of the societies has been to a large extent kept pure, and as their distribution has from the first been entrusted to the



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REVEREND THOMAS McCULLAGH

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itinerant minister, who is expected to deliver the same to the member whose name it bears, at the quarterly pastoral visitation of the classes, the brotherhood has been kept pure, and fraud and deception prevented. The subject of the present sketch is a remarkable instance of the advantage of carrying a Methodist society ticket. When he came a stranger from Ireland, in his youth, amongst the Yorkshire Methodists he found a ready and joyous welcome; and, though it is forty years since he appeared an Irish stripling at Skipton, and previously unknown, his memory is cherished. Having become a Methodist preacher, and President of the Conference, during his year of office he remembered his English reception, and in response to an urgent invitation, and in fulfilment of a promise to visit Skipton during his Presidential year, went there on Thursday, 24th April, 1884. He preached in the afternoon, from "Ye have heard of the patience of Job," James v. 11. In the evening a public meeting was held, Mr. M'Cullagh being the principal speaker. He gave some very interesting reminiscences, and said that it was forty years since he was proposed for the ministry from Skipton, so that there would only be a few present who knew his face now. These he named. He arrived in Skipton, between the age of nineteen and twenty, from the Green Isle, going to Embsay on Government business in connection with the survey of this country. He did not allow two days to pass before he sought out the superintendent minister, and gave him the note of removal he had brought over with him from Ireland. That note said he was "an accredited exhorter, and has even preached." He described in humorous terms how, soon afterwards, a gentleman invited him to preach the school sermons at Embsay, a little village. Expecting that he would have to preach to a few persons in somebody's kitchen, as he had done in Ireland, he was filled with trepidation when he found there was a chapel, and that the other places of worship in the village had given up their services "to hear the young Irishman." The place was so full he could scarcely reach the pulpit. That was the first time he had ever preached in a chapel or from a pulpit. But the years he spent in Skipton were happy ones, because the friends were so kind. He had the pleasure that day of being the guest of the son of his host on that inaugural, awful day he had at Embsay. Those were the old coaching days, and the President described going to Huddersfield to be examined for the ministry. All these recollections were pleasant to him, and he felt as though he was returning from a Babylonian captivity.

Thomas M'Cullagh was born at New Inn, County of Galway, Ireland, 17th February, 1822. His father, Mr. Alexander M'Cullagh, belonged to a family of Scotch descent, which had settled in the neighbourhood of Woodlawn, and retained his ancestral Protestantism amongst a Roman Catholic population. His mother's maiden name was Rochfort; she was connected with some of the old families residing in the locality, of Anglo-Norman descent. Whilst Thomas was an infant, the family property at New Inn was disposed of, and they went to reside at Loughnavagh, a district of about a dozen scattered dwellings, but now as lonely as " Goldsmith's Deserted Village." The parish church was some miles distant, and the clergyman, who was notoriously worldly and unspiritual, utterly neglected the religious interests of the few Protestant parishioners. His lack of service was in part compensated for by the godly zeal of the family of Mr. John Trench, a relative of Lord Ashdown, and who, at that time, occupied Woodlawn, his lordship's Irish seat. A Sunday school was established in the mansion, taught by the members of the family, under the guidance of Mrs. Trench, a lady of piety, intelligence, and energy, the daughter of the learned Dr. Currie, of Liverpool, the biographer of Robert Burns. Thomas M'Cullagh and his sisters were scholars in that Sunday school, and they had for teachers first a daughter of Mrs. Trench, then a son, a military officer, who subsequently entered into holy orders. Thomas was educated, first in a good school near Woodlawn, established under the patronage of Lord Ashdown. Some years afterwards, whilst receiving a more advanced education in a superior school at Athlone, he one day had quite an accidental interview, as it then seemed to him, with a lieutenant of the Royal Engineers, which resulted in suddenly altering the course and prospects of his life. That officer, discovering that the boy was quite an expert in Euclid, and in other branches of knowledge, voluntarily offered him a post in the Ordnance Survey of a division of which he was in charge. After a short probation, he was admitted on the staff of civil assistants.

About the close of 1839, while residing at Kilkenny, he was induced by a new acquaintance, a zealous Methodist, to accompany him to a Methodist chapel, where he heard sermons by the Rev. Robert Huston, whose tender and persuasive appeals led him to seek salvation. He joined the Methodist society, meeting in the class of Thomas Little, and while spending an evening with Mr. Huston and others, at Mr. Little's house, during prayer and conversation, by simply trusting on the merits of Christ, he found pardon and peace. He was then in his eighteenth year. He at once joined the Sunday school, took part in prayer-meetings, and did what work he could in the cause of God. Soon afterwards he was removed to Mallow, County Cork, and uniting himself with the Methodists there, was appointed an exhorter, a work in which he found liberty; so he ventured to take a text, and preached his first sermon in a private house at Ballyclough, a few miles from Mallow. Returning from another village at which he preached, he and a companion missed their way, found themselves at midnight in a wild region called Knockawaddra, and were thankful to find shelter in the cottage of a poor widow, with the company of her cow.

The survey in that district being finished, in 1841, Thomas M'Cullagh was transferred to the English Survey,—with another young man, named John Tyndall, now widely known as Professor Tyndall, F.R.S.,—and took with him his note of removal, and society ticket, to Skipton, Yorkshire. That document conveyed the information that the young man was not only a Methodist, but he had "even preached." His services in that department were soon in request, and he began by preaching the anniversary sermons at Embsay, a village two miles from Skipton. There he preached his first sermon from a pulpit and in a chapel, to a crowded congregation, for the other places of worship were closed that the people might hear the "stranger from Ireland." He continued to preach with acceptance, whilst occupied daily with his duties in the Ordnance Survey. In 1844, without offering himself as a candidate for the ministry, he was examined before the District Meeting at Huddersfield, by the Rev. John Rigg, father of the Rev. Dr. J. H. Rigg. At the July Examination, held in London, he was associated with fifty-six other candidates, amongst whom were Samuel Coley, John D. Geden, John W. Greeves, Josiah Pearson, B. Hellier, John Walton, and William Morley Punshon. He was accepted by the Conference, and placed on the President's List of Reserve, to be called out in case of vacancies occurring. About November, he went with the Survey Office to Wakefield, where for nine months he enjoyed the ministry and friendship of the Rev. George Browne Macdonald.

By the Conference of 1845, he was appointed to his first circuit as an itinerant preacher, his location being at Workington, which then comprised Cockermouth and Maryport. His young acquaintance, Punshon, was stationed at Whitehaven, the adjoining circuit. The two young ministers then formed a friendship ardent and life-long. Residing so near to each other, they were often companions; they were together when Mr. Punshon delivered his first missionary speech at a small seaport village, which was a rush of brilliant thoughts and burning words,—a perfect whirlwind of eloquence,—which took the breath out of the humble villagers, but was natural to him. They were together at the first district meeting they attended, and lodged together at a village two miles from Carlisle; and young though they were and fresh, they could not wake quite in time to preach at five o'clock on two successive May mornings, and they had both to run the two miles one morning to save themselves from admonition. Punshon preached that morning, but the sermon lost none of its power because of the run; it was the admiration of all who heard it. Passing successfully through that ordeal, they were together on a visit to Keswick to speak at a tea-meeting, and took the opportunity to see as much of the Lake District as their time permitted. To young M'Cullagh it was a source of exquisite delight to visit that lovely and romantic district in company with the younger Punshon, whose poetical susceptibilities and tastes were in harmony with the scenery, and who, in other respects, was a genial and charming companion. The residence of Southey, at Greta Hall, and of Wordsworth, at Rydal Mount, were sources of admiration, and both aroused feelings of hallowed pleasure. Two years later they were together again at a charming Cumbrian spa, between Carlisle and Hexham, when Punshon delighted M'Cullagh with an account of his sailing across Loch Katrine, reading the "Lady of the Lake" all the time to intensify his enjoyment. At Lodore a cannon was fired off that they might hear the echoes of the report across the mountains; and whilst listening to the reverberations, three tourists were attracted to the spot, young Wesleyan ministers,—Brice, Willan, and S. Romilly Hall,—who, addressing Punshon, whom they saw paying the man with the cannon, said, "We are glad we got here in time to hear your great gun!" The real "great gun" fired off that evening a right eloquent volley in the Keswick Chapel,—such a speech, that two of the preachers who heard it, Robert Haworth and Thomas M'Cullagh, were kept awake all that night, discoursing on the wonderful address they had heard from the young orator of twenty-two. The enjoyment of Mr. Hall was enhanced by the fact that, some eight years before, young Punshon had attended his ministry in Hull, under which he had been converted. Theirs was together a happy meeting that evening.

Mr. M'Cullagh and Mr. Punshon were together again at the first Conference they attended, at Manchester, in 1849 (that memorable Conference when Messrs. Everett, Dunn, and Griffith were unjustly expelled). They lodged together at Mr. Oxley's, Stocks, Manchester; they sat together in the front pew of the gallery in Oldham Street Chapel; they were together when at that time they were received into full connexion, and were ordained to the full pastoral office. Punshon preached the Sunday after in Ebenezer Chapel, Stocks; his fame had reached the Conference at that early period, and many preachers went to hear him. Of the thirty-seven young ministers then ordained, half are gone to their reward in heaven. Punshon and M'Cullagh were both married soon after their ordination; and the summer of 1850, the two young ministers and their young wives took lodgings together at Tynemouth, and spent their first summer holiday in married life in happy companionship, afterwards to take paths very divergent, and undertake responsibilities of considerable importance. During the two years Mr. M'Cullagh spent at Hexham, amongst his hearers was a youth named Joseph Parker, who has, in another religious community, raised himself to the highest eminence in that body. At that time neither of those two young men could foresee what was to be their position nearly forty years afterwards. Thomas M'Cullagh, in 1884, was President of the Wesleyan Conference, and Joseph Parker, at the same time, was Chairman of the Congregational Union of England and Wales.

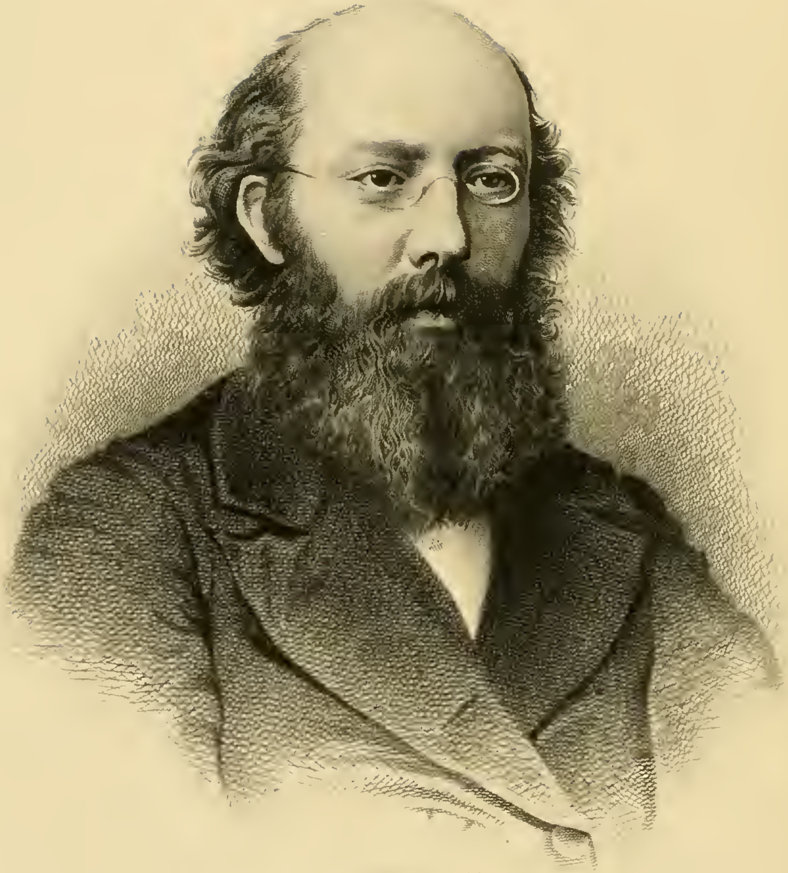
In 1849, Mr. M'Cullagh married Isabella, daughter of Mr. Henry Hays, of Hexham (formerly of Ellwood House, Barrasford), and went to the Shotley Bridge circuit, in which he remained three years. Hence he went for a similar period to Bishop Auckland. There the work of God so prospered, that additional help was obtained by securing the services of Peter M'Kenzie, who began his popular career as a preacher and lecturer in that circuit, at that time being employed as a hired local preacher. The six years following, Mr. M'Cullagh spent in the metropolis, three years in the Spitalfields circuit, with a residence at Poplar; and three years in the headquarters of Methodism in the City Road circuit. The Spitalfields circuit then comprised the greater part of the East of London, his colleagues being Charles Westlake, Robert Inglis, and Thomas Owen Keysell, all long since deceased; and he has since embalmed the happy memory of his beloved friend Keysell, in a biography that will long live and do good. In the City Road circuit he was associated with the Revs. John Lomas, Samuel Coley, William Jackson, and Edward Lightwood; the two former have entered into rest. During his residence at City Road, Mr. M'Cullagh was sent down to the Liverpool District, to make an appeal for funds to purchase the freehold of City Road Chapel and grounds, the lease of which was nearly expired, and the only way of saving the property for religious uses, was to purchase the freehold, which was offered on reasonable terms. Mr. Coley went to Manchester and Bolton on the same errand. Their appeals were very successful; they returned with considerable amounts in money, to the gratification of Mr. Lomas and the Trustees, who saw in that result a cheering sign of ultimate success. Mr. M'Cullagh, during his stay in that circuit, drew a plan of the property, and of the ground as it was with the old Foundry adjoining, extending his survey to the land all round the Foundry. That plan is now framed and preserved in the vestry, and serves to show the contiguity of the Foundry and City Road Chapel, the central homes of Methodism from its origin, and its headquarters in perpetuity.

Leaving the metropolis, where he had lived six happy years, Mr. M'Cullagh's next location was at Tiviotdale, Stockport, where he spent the three years which covered the period of the cotton famine. His labours for the relief of the then prevailing distress are still frequently referred to in Stockport. The six years following were passed in the town of Sheffield, three years each in the East and West circuits. On removing to the Carver Street circuit, in 1867, he was appointed its superintendent, the first time he had held that responsibility. In 1870 he returned to London as superintendent of the Lambeth circuit, and before the close of the three years there, with the active co-operation of the Rev. William Arthur, M.A., he commenced the building of a new school and Wesleyan chapel in the High Street, Clapham. That has been one of the most successful of the new metropolitan chapels. In 1871, there was no Methodist service of any kind, not even so much as a society class, in that pleasant suburb, and now Clapham is the head of an important London circuit. Three sites presented themselves for the chapel, all fairly eligible; but when Mr. Arthur saw a fourth, in the High Street, more costly, but more suitable, he asked no committee's permission, but promptly secured the ground; and having done so, reported what he had done, and had sincere thanks for his courage and prompt action. That church occupies one of the best positions in that populous and attractive suburb, in which Mr. Arthur himself has long resided.

Again called to the provinces, Mr. M'Cullagh was appointed in 1873 to the Wesley circuit, in Liverpool, where he remained three years; and following that location, he was next stationed at the Brunswick circuit in the same city—three years in each; in all his circuits since his marriage he has remained three years, the longest period allowed by the Legal Deed of Methodism. In 1875, he was elected to the honour of admission into the Legal Hundred of Methodist Preachers, and at the same Conference he was appointed the Chairman of the Liverpool District, a position nearly similar to that of a rural dean in the Church of England. In 1879, he was removed to the Waltham Street circuit, in Hull, where he spent his usual three years, during the last two of which he was Chairman of the Hull District. At the Conference of 1882, his old friends in the Liverpool Wesley circuit invited him back to become again their superintending minister, after a six years' absence, the earliest period at which a preacher can return to a former circuit. There he at present remains. Judging from statistics, he has had, in most of his circuits, considerable, and in others great success. In many of them he has conducted Bible classes for young people, of the beneficial results of which abundant evidence exists in various localities. They have been the means of attracting and attaching the young people to the religious home of their parents, and have further led many to become permanent members of the society. From the locations already specified, it will be seen how greatly Mr. M'Cullagh has endeared himself to the people amongst whom he has laboured. He has spent six years in Sheffield, nine years in London, and twelve years in Liverpool, and this under the itinerant system, which some so much complain of; but the complainants are not those who have continuous three years' appointments. In 1872, Mr. M'Cullagh gave his eldest son, Henry, to the ministry of Methodism; and, in 1876, he gave another son, C. Bernard M'Cullagh, to the same ministry; and who shall say that one of them shall not, like their father, reach the highest honours in the Methodist Connexion? At the Conference of 1883, Thomas M'Cullagh was elected (by 223 votes) to the Presidency, an honour which does not often fall to the lot of a minister who has all his life been in the itinerant work. During the past twenty years, four only of the Presidents have been wholly itinerants,—more than three-fourths of them have been Connexional officials; and the hard-working, "travelling preachers," were greatly pleased that the distinction was conferred on one of their number.

It is not only as a preacher that Mr. M'Cullagh has laboured. He is not unknown as an author, and has been an occasional contributor to periodical literature. A paper of his, printed in the *Wesleyan Magazine*, in 1858, entitled "Revolutions, English and French," led the editor, the Rev. W. L. Thornton, M.A., to request him to write regularly for that periodical a monthly "Glance at Public Occurrences." That service he continued to render some years after Mr. Thornton's death, during the editorship of the Rev. Benjamin Frankland, B.A. About the same period he contributed a very interesting article on "Wesley and Wellington," in giving an account of his tour in Ireland, as one of the Missionary Deputation to that country. He supplied to the same work an unfinished series of papers on "The Religion of the Poets," in which he included George Herbert, Edward Young, John Dryden, William Cowper, Robert Southey, and John Milton. In the latter he has vindicated "Paradise Lost" from the charge of Arianism. These indicate a considerable acquaintance with British poets and poetry. He also occasionally wrote, for the same work, "Notices of New Books," and it is known that the article on the new "Methodist Hymn-Book," in the *London Quarterly Review*, is from his pen. Poetical pieces of his have appeared at intervals since he first began to preach; the first of them was printed in the *Leeds Intelligencer*. The two best known of his poetical productions are "Moses on Pisgah" and "Abel in Heaven." The former was printed in 1857 in the *Wesleyan Magazine*, and was reproduced in several periodicals on both sides of the Atlantic, and called forth high commendation from both the late Revs. Dr. James Hamilton and William M. Bunting. Both pieces were republished some years ago in "Lyra Hibernica Sacra," a goodly volume of poetry by authors of Irish birth, compiled by Dr. M'Thwaine, of Belfast. "The Death Kiss," lines on the death of the Princess Alice, was published in the *Methodist Recorder*, and copied into other journals. A copy was sent to the Queen, and her Majesty conveyed her gracious acknowledgments to the author through her secretary. The Hymn No. 12 in the "Methodist Sunday-School Hymn-Book," commencing, "Seraphs laud Thee, God the Father," was written by Mr. M'Cullagh, and the tune "Woodford," to which it is set, in the New Tune Book, was specially composed for it by his son, the Rev. Henry Hay M'Cullagh, B.A. His largest prose publication is "The Earnest Life: Memoirs of the Rev. Thomas Owen Keysell," 1864, which was well received by the reviewers, and passed through three editions rapidly. In 1875, he published a sweet little story, most tenderly told, "Freddie Cleminson: The Brief Story of a Blessed Life," a lovely and pious boy, who died very happy in his sixteenth year, at the Belfast College. The story has found admiring readers in England, Ireland, and America. His latest book is a neatly got up volume, "William Morley Punshon: Containing Memorial Sermon, and Personal Recollections of Dr. Punshon's Earlier Life and Ministry."

The Opening Address which Mr. M'Cullagh delivered on accepting the Presidency was marked by its clear and decided Protestant character, as well as by his equally strong attachment to Methodist doctrine and usage. He expressed his belief that the fraternity of Christian ministers forming that Conference was second to no ministerial brotherhood in Christendom. In ecclesiastical status, he believed that Methodism was as true a Church as any, with an origin more evidently providential than that of most Churches, and with a growth and development in which the shaping hand of God was most conspicuous. He expressed his accord with the doctrines and creeds of the Church of England, and his fraternal and brotherly disposition towards the Congregational, the Presbyterian, and Baptist Churches of the land. He emphasised the old Methodist doctrines, but condemned the modern nomenclature by which those doctrines were represented by some of the theologians of the age. He also spoke of those who, however earnest in their efforts in copying Methodism, and working on their lines of action, had marred the copy by exaggeration and extravagance. He wisely counselled moderation, and the cultivation of a spirit of power and of a sound mind. In reviewing the death-roll of Ex-Presidents he had known, he spoke with touching tenderness of Dr. Punshon, "my earliest, most loving, and truest ministerial friend." He remembered the day of his ordination, when Thomas Jackson, Dr. Newton, Dr. Hannah, and Dr. Bunting laid their hands on his head, and gave him authority to preach the Gospel and administer the sacraments. He had travelled nearly forty years amongst Methodist preachers, but on no occasion had he come into collision with any one of them, and he had faith to believe that his official year would be marked with the same harmonious action, and be crowned with much prosperity. When the annual statistics of membership were gathered in May, 1884, after filling all vacancies caused by death, removals, emigration, and declension, the net increase reported was 3376 members. The President gave evidence of his strong Protestant principles, by taking a prominent part in the Luther, as well as in the Wycliffe commemorations. He wrote and published a letter in the Methodist newspapers in May, urging on every preacher in the Connexion to preach at least one sermon in defence of the Sabbath, and against those who are desiring to have public institutions opened on Sunday. He took a prominent part in the Wesleyan Missionary Anniversary by preaching and speaking; he was also the warm advocate in the City Road Chapel of the Metropolitan Chapel Building Fund; and on 7th June, in the same time-honoured sanctuary, he gave an able and interesting address on the occasion of the centenary observance of the Enrolment in Chancery by John Wesley of his Deed of Declaration, by which a legal status is secured for Methodism, and the Wesleyan Conference is defined and perpetuated.



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REV. THOMAS BOWMAN STEPHENSON

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Thomas Bowman Stephenson, B.A., LL.D.

[*Born*, 1839 : *Entered the Ministry*, 1860 : *Still Living.*]

DUTIES are ours; events are God's. Many are familiar with that saying, but few only realise its full force and meaning. God often calls, and would direct, but man too often disregards the call, and misses the right path. "To obey is better than sacrifice," said Samuel to Saul; and had Saul yielded full obedience to God's command, how different would have been his end! The voice of God, in the ordinary events of life, was often heard by John Wesley, who, recognising the voice as that of Providence, followed the indications it presented, and the Methodist Church, now spreading its benign influence in all lands, is the result. John Howard heard the cry of the prisoners; William Wilberforce heard the clanging of the chains of the slaves; both obeyed the call they heard, and provided relief, and now the world blesses their memory. In our own day, the cry of the outcast and neglected children in Lambeth was heard by a young Methodist preacher residing in that parish, in 1869. For many months he had been "going in and out amongst the wretchedness, vice, and crime that infest the notorious New Cut; and there he became acquainted with comedies and tragedies in real life, the sight and sound of which brought to quick maturity the dreams, and wishes, and vague purposes of many preceding years." The voice said—HELP! and a longing desire soon ripened into action, and the young philanthropist resolved to help one of the most destitute and forlorn sons of humanity, and trust in God to open the way: that was the commencement of the Children's Home and Princess Alice Orphanage, founded by a Methodist preacher named Thomas Bowman Stephenson, when he was only thirty years old, and whose remarkably successful career of active benevolence will be here sketched. The Institution has been most appropriately described by a Member of Parliament, as "a noble piece of Christian philanthropy"; "a contribution towards the solution of one of the greatest problems of the present day—rescuing the children." Commencing with one boy in 1869, it has grown by steady process; and in the fifteen years of its existence, no less than 1527 children have been received into the Home, educated, trained for service, taught their duty to God and to man, on the broad basis of our common Christianity, without distinction of creed; and about half of that number have been settled in families as servants, some in Canada, in the United States of America, in Africa, and Australia; whilst some are married and have homes of their own, in which the happy combination of the social influences of their training are manifested around them.

Thomas Bowman Stephenson was born at Newcastle-upon-Tyne, 22nd December, 1839, the year of the celebration of the Centenary of Methodism. His father was the Rev. John Stephenson, who was a Wesleyan missionary in the West Indies from 1822 to 1828, and in the Shetland Isles from 1828 to 1831 (who volunteered for that service under an appeal from Dr. Adam Clarke). He subsequently travelled in a dozen English circuits, and was stationed at Newcastle-on-Tyne for three years, during the first of which his son Thomas was born. He was subsequently superintendent of the circuit, chairman of the district, Secretary of the Home Missionary Society, and he inaugurated the modern system of Home Missionary Meetings. His health failed in 1856; but he lived to know this son of his was accepted as a Wesleyan minister on trial, and died in August, 1861. The mother of Thomas belonged to an old yeoman family in Durham. He had the blessing of a careful religious home training; was educated, first, at the Louth Grammar School, 1849-51; then at Wesley College, Sheffield; and, finally, at the London University, where he matriculated with honours in classics, and subsequently took there his B.A. degree.

He was converted in his youth, joined the Methodist society, and began to preach at the age of seventeen. His first sermon was preached in the village of Hawsker, in the Whitby circuit, when his father was resident there, 1855-56; the text was, "Believe on the Lord Jesus Christ and thou shalt be saved." Some of the Methodist people remember these early sermons of the boy-preacher, in the villages along that picturesque coast. His success in preaching led to his being recommended for the Methodist itinerant ministry, and he was sent for a time to study theology in the Wesleyan College at Richmond. Of the fifty-six young ministers then received, two of them, George Latham and William J. Hutton, were superintendents of London circuits, on each side of Mr. Stephenson, a quarter of a century afterwards.

The first circuit appointment of Mr. Stephenson was at Norwich, in 1860, where he remained two years. The circuit had been rent and torn by the disruption of 1849-50, but the young itinerant carried with him a conciliatory and kind spirit, and he was the first Methodist minister to preach in a Free Methodist pulpit. He was earnest and devoted in his pastoral duties, and in his public ministrations. He cultivated a most friendly intercourse with the Nonconformist ministers in the city, especially with the Rev. George Gould, the eminent Baptist. He entered heartily into one of the innovations of the period, and preached in theatres, with much acceptance, to a class of people who did not frequent ordinary places of worship. In conjunction with Mr. Gould, he conducted Sunday evening services, in St. Andrew's Hall, after the ordinary services concluded. In thus adapting himself to the condition of the people and to the circumstances of the time, he was beginning that preparatory adaptation of his mind for benevolent enterprises, and evangelistic work, on a yet broader basis.

The next three years of his public life were spent in Manchester, in the Grosvenor Street circuit, where he was the fourth preacher, his colleagues being Theophilus Woolmer, J. V. B. Shrewsbury, and Thomas Brackenbury. They were years of testing experience—1862-63—the period of the terrible cotton famine, and the poor of that locality felt the full force of the intense pressure of poverty. Uniting with many others in providing remedial measures, Mr. Stephenson's attention was directed to the consideration of the social bearings of Christianity. He took hold of the Temperance Movement, having himself, for the sake of example, while a student at college, signed the pledge in Exeter Hall, at a lecture given by J. B. Gough. With many of the poor he found that total abstinence from intoxicating drink was the basis of their social improvement; and to advance that movement more systematically, he became one of the founders of the Lancashire and Cheshire Band of Hope Union. Looking at the evils of the drink traffic on the Sabbath, as he saw them all around, he joined the Central Association for Closing Public Houses on Sunday, and was one of the first Secretaries. He was acquiring experience of a practical character in relation to the social condition of the poor, and his mind was constantly revolving plans with the view to elevate and improve the neglected inhabitants.

Removing in August, 1865, to Bolton, he there found a locality which might be appropriately named the Working-man's District. Thousands of hard-working men and women, most of them thriftless and godless, were to be met with daily, whose only thought was, "What shall we eat and what shall we drink?" clothing they troubled less about. How to reach and rescue them was the problem which the preacher of the Gospel desired to solve. Mr. Stephenson resolved to try some new methods of usefulness; so surrounded the ordinary services with a variety of special means. Working-men's soirees were commenced, and were appreciated; light and simple refreshments were distributed during an hour's social chat, and then followed a lecture or concert, with an occasional word of encouragement. To these were added lectures on scientific subjects, the use of the telegraph, and other popular themes, which furnished not only occupation for the evening's recreation, but also matter for thought and consideration afterwards. Open-air preaching became popular; those who attended the entertainments were willing listeners to a plain, short, and earnest Gospel address. The children were gathered in the Sunday schools, and soon the Methodist chapel was filled with attentive hearers; the membership was increased, so that £100 a-year additional was raised by the class and ticket-money from that one society. Many wonderful cases of reclamation were recorded, persons who became permanent and useful members of society. At the New-Years' holidays, as a counterattraction to the fair, Mr. Stephenson organised exhibitions of pictures, machinery, and other interesting objects, which kept all the young men about him, and which attracted thousands of visitors. He was convinced that, in the complexities of modern society, the salvation of the nation could be secured only by a combination of religious and social enterprises, or by a religion which will inspire and direct all kinds of ameliorating social influences.

At the Conference of 1868, a great surprise awaited Mr. Stephenson. He had travelled in only three circuits in the provinces, when he was appointed the third preacher in a London circuit—that of China Terrace, Lambeth; the chief design was to enable him to devote his energies in raising the declining cause at Waterloo Road. There was a large chapel, surrounded by an immense population, but very few of whom cared to enter the house of God. All ordinary methods had failed to attract the people to worship God in the sanctuary. The ingenious mind of Mr. Stephenson was equal to the occasion. Soon after his appointment there, the writer of this record visited the chapel, to be a witness of the new proceedings, without being known personally to any there. The large space in front of the chapel, in the main road, enclosed with iron railing, was filled with chairs and seats; there was a stand for the Bible and hymn-book, lighted with gas from the chapel; close by was a harmonium, which was played skilfully and effectively by Mr. Stephenson, who, in addition to the customary hymns, himself sang an occasional solo, accompanying himself on the instrument. The people stopped to listen; that was natural; music charms even the savage, much more so the civilised. Congregations were gathered; the services were short, cheerful, practical, the singing lively, and, to add freshness, such popular melodies as "Hold the Fort, for I am Coming," were introduced; and there were, combined in the person of the preacher and solo singer, both Moody and Sankey modes of operation, in order to secure attention and do good. At the close of the open-air service, any person desirous of religious conversation was cordially invited to speak with the preacher or his friends in the chapel. That was part of the new Methodist programme in Lambeth; but more changes were soon to be developed there, which were unforeseen and unpremeditated.

Why Mr. Stephenson was sent to the metropolis at so early an age he could not at first comprehend. Not that he disliked the appointment, as it offered to him many advantages he was glad to avail himself of, but there was to him evidently some concealed purpose which had to be worked and waited for. Visiting from house to house amongst the wretched poor which crowded the neighbourhood, he saw and heard sights and sounds which made his heart bleed. How could he help feeling bound to do something towards relieving the pressing needs he saw around him? Boys and girls were found there of from eight to sixteen years of age, whose mothers gave them no consideration beyond that of administering correction; children in one family, each of whom had different fathers, whom they did not know; children whose entire surroundings indicated violence and criminality. A tall, rough lad, with a kind and responsive heart, one of four brothers—whose mother was known as "Long Annie," a cinder-sifter by occupation, and her life as unsavoury as her occupation—was running a career of misery and crime, and might have been soon on the road to the gallows, had he not been rescued; he was taken out of his wretched surroundings by Mr. Stephenson; and as there were scores of others in the locality of the New Cut, Lambeth, he resolved to try and do something to save those degraded and lost ones. A small house was taken, No. 8 Church Street, Waterloo Road, in which, as we read in the first published report, "to shelter, feed, clothe, educate, train to industrial habits, and lead to Christ, children who are in danger of falling into criminal habits." The Institution was designed not for orphans only; in some cases children were found, with both parents living, who were in a worse condition than if they had none. It was believed at the time, that the hand of Providence directed the appointment of Mr. Stephenson to that locality, and to undertake the formation of the Institution which has had such a marvellous development; and, in its continued prosperity and advancement, the hand of Providence has been more manifest than ever.

Beginning with only one boy, a married man was engaged of kindly disposition and industrious habits, under whose care the boy was placed. The man was to be known as "Father," his wife as "Mother"; the idea of family life was adopted at the very commencement, and, though only boys were received during the first and second years, it was not called a "Boys'," but THE CHILDREN'S HOME; and with that designation it has continued to grow in public favour and usefulness now for fifteen years. Four boys were admitted the first week, and in a few months the little house was full; a second house was taken, a stable at the back became a dining-room, and a hay-loft over it was transformed into a dormitory; any friend who contributed twenty-five shillings, thereby provided bed and bedding for one boy. The first report—July, 1869—records six contributions of £20 each from Sir Francis Lycett, William and Alexander M'Arthur, John Chubb, J. F. Bennett, and W. T. Welpton, to start the Institution—the first three beds being given by the Rev. John Bond and Henry Avis. The only occupation at first was that of cutting firewood. The boys had wages for their work, which were saved for them in the Penny Bank, out of which they paid a small proportion of the cost of their clothes; and by that means habits of thrift and industry were cultivated, and the expenses of the Home somewhat relieved. Accommodation for twenty-three boys was provided in the first Home, and the ordinary expenses that year, for so much valuable work, was put down at less than £300. From the first, Mr. Stephenson was honorary director. He resolved to make it a religious work,—not denominational, but a Mission for Jesus Christ to His most needy little ones. It was to be industrial, the children having to depend on their own hands for their future maintenance; the children were to be trained in family life, to dwell not in barracks, but in homes consisting of about twenty in each, to each group a separate house; and for Mother the very best woman that could be found,—best educated, most refined, with the largest endowment of common sense, and the ripest experience of the grace of God. It was a work of rescue from the beginning. The Founder had read with diligent care, and had his mind powerfully influenced by the Rev. Fleming Stevenson's book, "Praying and Working," and especially with the work of the pious Wichern, at the Rauhe Haus. The only previous attempt at carrying out the family principle in England was the one at the Philanthropic Institution, Southwark, in 1846, which was superintended for two years by the writer of this record, and was so successful, that in 1849 the Institution was removed to Red Hill, Surrey, to be there further developed. Mr. Stephenson most wisely adopted the system of separate houses, and its success is seen in its being adopted by other philanthropists, and even in some workhouses.

In August, 1871, Mr. Stephenson was appointed the superintendent of a new circuit at Bethnal Green. To some it might have seemed to be a cause for regret that the Principal of the Home should be removed from the centre of its operations; but it was soon manifest that the hand of God was in the movement. For two years the Home had been steadily growing in two inconvenient cottages, not at all pleasantly situated. On taking up his abode in Bethnal Green, the Founder of the Home discovered some workshops adjoining the chapel and schools over which he was called to preside; those shops were situated in a retired and pleasant locality near Victoria Park, and they were at once secured, made into suites of rooms by wooden partitions, and the children were then removed to the better neighbourhood, where workshops for the separate industries were provided, and a little chapel opened for daily united prayer. Sympathy and help were soon attracted to those improved conditions, and step by step additions have been made, and the property extended by various accretions until, in the summer of 1884, the last of a block of six houses was secured in Bonner Road, by purchase, which now forms the Home for Girls, and in the rear, a crescent of houses has been erected as the Home for Boys, including a printing office and workshops. At the entrance to the grounds, which are tastefully laid out as a garden and playground, is the schoolroom, and over it a handsome chapel for divine worship, which is used for no other purpose; it has independent approaches, with a neat spire; its erection was greatly aided by Mr. Horace Marshall, whose son laid one of the foundation-stones, and the daughter and only child of Mr. Stephenson laid the other foundation-stone. The chapel organ was paid for by the proceeds of concerts given by the children of the Home; the Bible used on Sunday was the gift of old boys and girls of the Home, now settled in Canada; the hymn-book is "George Pitman's Legacy," bought with the money given by a boy of that name who died very happy in the Home; and a stained glass window given by the Principal's family, is a thank-offering for preservation in a voyage round the world.

After two years' superintendence of the Bethnal Green circuit, the work of the Home had extended so greatly, and increased so much in importance, that it became necessary for the Principal to be wholly set apart to that work; and in August, 1873, and ever since, Mr. Stephenson has given his undivided attention to the management of the Home, which has since that appointment expanded so much that it has spread into six branches, with as many centres of operation, and as many diversities of duty.

In the London or Central Home there are 258 children in residence. The boys learn printing, carpentry, shoemaking, painting and glazing, and engineers' work. Contracts are taken and fulfilled in workman-like manner; and so the lads are prepared to hold their own, and make their way in the world, after leaving the Home. Some have become skilful artisans, and have made for themselves good positions in industrial life. For the girls, in addition to a considerable number who are trained to be domestic servants, some learn the work of the sempstress, and others the simpler processes of bookbinding; whilst a few of the more intelligent become pupil-teachers, and will, no doubt, turn out efficient school-teachers. Thus, by the combined influence of religion, the family, and the workshop, the children are systematically trained with a large measure of success.

The Lancashire Home at Edgeworth is a farm-school. It was the gift of James Barlow, Esq., who resides near Bolton, who purchased the Wheatsheaf Inn, a place of sad notoriety for wickedness, and with it one hundred acres of moorland around it, to which he added the princely gift of £5000 in money; and on those breezy uplands about 160 of the most wretched waifs and strays of Manchester, Liverpool, and other places in Lancashire and Yorkshire, find constant, healthy, and profitable occupation in cultivating the land, rearing cattle, and preparing themselves for active life in the colonies, to which they are sent at intervals, under careful direction. The Industrial School at Milton, Gravesend, has in it about 170 boys, some of whom are trained for sailors, a kind of life so many poor boys long for. About 360 lads have been received in that Home since it was opened, more than half of whom have gone into service, and are doing credit to their training. One of the Milton boys has found a home in New Zealand, where for five years he has maintained a high reputation. A Christian lady of great earnestness and loving sympathy, Miss Gibson, established at Ramsey, in the Isle of Man, a small Ragged School for Manx children. She corresponded with Mr. Stephenson, and arrangements were made for English children to be added. In the end, by Miss Gibson's desire, and after her death, the Manx school was incorporated in the Children's Home, and so became the fourth branch; and in its very comfortable arrangements about forty girls are taught and trained for service in the world. The taking of that branch added £200 a-year to the responsibilities of the Home; but Mr. Stephenson and his generous Committee of Management had faith in God and in His people's generosity. Through the liberality and influence of Dr. Punshon, when residing in Canada, aided by liberal-minded friends there, a commodious house was purchased near the city of Hamilton, Ontario, in the Dominion, as headquarters of the Home to which children trained in England could be sent, and, through the committee there, a home be provided for each child, which has usually been done almost immediately on their arrival, or even before. In addition to these five branches, there is the Children's Mission in Bonner Lane, London. Such were the dimensions to which the Home had grown at the end of the year 1883. The latest development of the Institution is owing to the princely generosity of Solomon Jevons, of Birmingham, who had previously had a house for boys erected in memory of his children, Joseph, David, and Alice, who died in 1874. Desirous to add to his former gift, he promised £10,000 towards the erection of an Orphanage at New Oscott, near Birmingham, on condition that other friends gave £10,000 more. That sum has been realised, and so much of the village home has been erected as the money in hand permitted. It is intended to erect at least twelve houses, with schools, chapel, workshops, farm buildings, and all needful appliances. The Orphanage was opened with fifty children, and Her Majesty the Queen gave her consent that it should be named "The Princess Alice Orphanage," so as to indicate its national and unsectarian character. This is a very brief outline of the results of Mr. Stephenson's most persevering labours during the twelve years preceding 1884. The property thus acquired has cost nearly £60,000, and Mr. Stephenson has the task of raising £10,000 per annum to meet the expenditure of the Homes.

He still retains his position in the Methodist ministry, although located as Principal of the Children's Home, and the Methodist Conference has taken the Home under its protection and patronage. In 1875, Mr. Stephenson was elected a member of the London School Board for Hackney; but, after serving one term of three years, the pressure of more urgent duties obliged him to decline to serve longer. During the same year, he assisted Moody and Sankey in their services at Bow Road, London. In 1878, he was elected one of the Secretaries of the Wesleyan Methodist Thanksgiving Fund, the duties of which were arduous and urgent; and by his faithful services to the Connexion in that capacity, had so far to neglect the interests of the Home, that in three years the expenditure rose several thousand pounds above the income; and that lost ground had to be recovered by a slow but urgently-needed process. Overwork brought on utter prostration. He took an active part in the proceedings of the Methodist Ecumenical Conference of 1881, and, the same year, had the honorary degree of LL.D. conferred upon him by an American University. In 1880, the Wesleyan Conference elected him a member of the Legal Hundred of that community. He has also been a contributor to the *Wesleyan* and other magazines, and to the *London Quarterly Review*, though of late years he has been obliged to limit his literary work. His health failed in 1882; and acting under medical instruction, he, with Mrs. Stephenson and their daughter, made a journey round the world. They visited Canada, the United States, South Africa, Natal, Cape Colony, South Australia, New South Wales, New Zealand, Tasmania; and everywhere Dr. Stephenson was received with enthusiasm. Large audiences gathered to hear him preach, and lecture on behalf of the Children's Home, and valuable additions were made as the result of those appeals. New subscribers were secured, and new openings as homes for the children. Dr. Stephenson, in a series of eight papers, contributed to the *Wesleyan Magazine* of 1883 some valuable notes and observations, made chiefly in Australia. He has also taken deep interest in promoting evangelistic work, and especially the spread of holiness in Methodism. The hundreds of children who have gone from the Home, will ever cherish the remembrance of the name of Thomas Bowman Stephenson, as their beloved patron and best earthly friend.

William Henry Dallinger, LL.D., F.R.S., F.L.S., &c.

[*Born*, 1841 : *Entered the Ministry*, 1861 : *Still Living.*]

DEVONPORT, as a centre for Methodism, was first recognised in the year 1795 ; but Methodism, as a potent influence for good, existed in that locality nearly half-a-century previously, under the name of Plymouth Dock. In 1746, John Wesley mentions several visits to the last-named place, where the people manifested a strong desire to hear him preach ; and he gratified them. Adam Clarke was there as a young preacher in 1785, and in his "Life" he has recorded incidents of his labours there. Devonport, as a separate circuit, came into existence five years before the close of the last century. Whatever else of good Methodism has derived from that place, it has welcomed into the ranks of its ministry, one who is recognised as occupying a foremost place amongst the leading scientists and Christian philosophers of the last half of the nineteenth century.

William Henry Dallinger was born at Devonport, 5th July, 1841. All his early years were spent in his native county. His parents belonged to the Church of England, but held decided Calvinistic views, and under those influences and surroundings his early education was conducted. Up to the age of fifteen, he had been taught at two private schools in Devonshire ; his latter school-master was Mr. Burt, of Stonehouse, a man of great facility in mathematics and physical science, who did much towards giving bent and direction to the natural tendency of his youthful pupil's mind. He at intervals subsequently read with private tutors on various subjects, chiefly in languages and science. Physics and astronomy were the earliest subjects which occupied Mr. Dallinger's earnest study; and his mind was from his youth deeply absorbed in the observation of all natural phenomena.

From his early years his mind had been exercised with thoughts on religion, but there was an early mental revolt against the almost Antinomian views which were considered, and treated as, theologically inevitable, in the family and social circle of his earlier youth; and as that seemed to him the only view of revelation, his religious emotions were associated with a deep dread of God; and for want of sympathy and guidance, this grew into distrust, disbelief, and mental gloom. His love of nature, and his interest in science at that period, afforded him mental discipline and welcome relief. By what might be called a merely accidental circumstance, but what proved to be one of the links in the chain of the providence of God, Mr. Dallinger's attention was directed to the perusal of John Wesley's sermons; and the immediate effect was a perception, that the views of God which had so long influenced his mind were not necessarily correct. That led to an inquiry, which issued in a resolution to attend the worship at a Methodist chapel. The effect of his doing so was, that in a few months the truth dawned upon him that salvation was for all, and there arose within him a deep untiring desire to become possessed of its life and liberty, in the inheritance by faith of the sonship of God.

Enjoying the liberty of the children of God, he was pressed into the service of the Methodist Church, which he had joined, became a Sunday-school teacher, and by the Rev. Edwin J. Sturgess, in 1859, was recommended as a local preacher. The exercise of his gifts in that direction met with so much favour in the Plymouth circuit, that, in 1860, it was intimated to him that he must prepare for entering the itinerant ministry. During the Presidency of the Rev. W. W. Stamp, Mr. Dallinger's name was placed on his "List of Reserve"; but not being required for actual work, he urged that he might go and study theology, and for part of the year 1861 he was a student at Richmond College. At the Conference held in August, he had his first circuit appointment, which was at Faversham, Kent, where he spent three remarkably happy and useful years, residing first at the village of Boughton. To add to his influence and success as a young minister and a hard student, he was asked by Mr. Benjamin Gough (a Methodist poet, who had retired to that neighbourhood) to reside with him, and as Mr. Gough had no family, Mr. Dallinger's relation to that home became in every sense filial. Entering upon the work of the ministry, Mr. Dallinger had conscientiously abandoned all scientific work for theological studies, and the mastery of the sacred languages. In 1864, he was stationed at Woolwich, and in 1865 removed to Cardiff, and was then received into full connexion.

After he had been four and a-half years in the ministry, and six months subsequent to his marriage—which event took place on 18th December, 1866,—Mr. Dallinger's health wholly broke down; the strain of over-study had been too great. At the Conference of 1866, he was stationed at Clifton, Bristol, having Dr. W. M. Punshon as his superintendent. Mr. Dallinger's illness was extremely serious, and of long duration; but through it all, Dr. Punshon was his close and tender friend—at once a brother and a father. He was obliged to desire entire rest as a supernumerary, for one year; and as such his name is entered on the "Minutes" of 1867, he still remaining at Bristol, with the mutual hope, that in 1868 he might be reappointed to Clifton, where he was desired. During the year of his rest, the Rev. Dr. Waddy, on leaving Wesley College, Sheffield, removed to Clifton as the successor to Dr. Punshon, and as chairman of the Bath and Bristol district: he did not advise the continuance of Mr. Dallinger at Bristol, and as his health was nearly restored at the end of the year, the Conference of 1868 appointed him as one of the ministers at the Pitt Street circuit, in Liverpool. There he remained three years, and in 1871 was retained in the same locality, but stationed at Birkenhead. After remaining there three years, in 1874 he was appointed to Waterloo, near Liverpool, and from that circuit, after a stay of three years, he was in 1877 returned to Liverpool, in the Wesley circuit. Thus he laboured for twelve consecutive years, taking four adjoining circuits at Liverpool, and securing an influence, not only within his own church, but amongst every denomination of Christians, and in all scientific circles, which afforded him the highest gratification.

It was in Liverpool that Mr. Dallinger once more renewed his practical interest in science. During his illness he had, for sheer relief, given himself to his former love of nature, and especially to the study of all living things. At that period there was a moot question of profound interest to science, and to philosophy also, greatly moving physiologists—it was as to the mode of origin of living things: Did the lowest and least living organisms, such as are always present in putrefactions, ORIGINATE in, and arise out of, not living matter by the operation of some physical force, now seen to be acting, or did those lowly organisms originate in parental eggs or germs? Mr. Dallinger saw that there was only one way in which that question could be *scientifically* answered: it was by a direct study of their mode of development, a continuous watching of their *life histories.* This could only be done by the use of the highest optical aids which modern science could produce, but Mr. Dallinger had devoted himself to the mastery of the use of such lenses—in fact no one had used such lenses in the same way and for the same purpose before; and therefore, seeing the importance of the problem, even to theology, and impelled by the meeting of the British Association in Liverpool in 1868, during his first year's residence there, after much thought, he determined that it was a Christian duty to use the talent he possessed and pursue the inquiry.

To follow the methods then pursued, or indicate the results arrived at, forms no part of the present inquiry, as a biographical sketch; it will be enough to say, that the work was of an almost incomparably laborious kind, involving nearly unbroken labour, often continuously night and day, and the invention of apparatus of a complex and delicate kind, as well as constant suggestions and applications to the opticians to effect improvements in lenses, to be concomitant with this labour. The result was an absolutely new era in the perfection and corrections of our microscopical lenses of high power. During the whole of seven years of this work, the Wesleyans of Liverpool showed the deepest interest in the investigations, which were slowly but surely demonstrating important results. The issue of all was, a definite mastery of the problem, and a direct discovery of the MODE OF ORIGIN of the least and lowest forms of life at present accessible to man's research. It was in fact demonstrated by Mr. Dallinger's continuous labour that that there is a distinct *parental* origin of all the living things we can reach, no matter how minute; that therefore there is *now* no "force at work in nature that changes the not living into the living; there is indeed no 'spontaneous generation.'" Life is, amongst the least and lowliest of organisms, the same as in the most highly organised; and these results are now universally accepted. The work which Mr. Dallinger did has, in fact, become classical; and it has a profound bearing on philosophical theology; for it proves that life on earth must have had origin in a cause not now discoverable among the activities of the globe: in short—in a CREATIVE POWER.

During the progress of this work, Mr. Dallinger was elected, in 1871, a Fellow of the Royal Microscopical Society, a less widely diffused distinction sixteen years ago than now. Two years afterwards, although residing at Birkenhead, he was elected a Vice-president of that Society; at that period he did much to aid in the development of the Microscopical Society at Liverpool. On sending up his final paper to the Royal Society, in 1878, completing his special series of researches on the origin and development of putrefactive organisms, he received a grant of one hundred pounds, at the instance of the Royal Society, from a sum voted by Parliament for such purposes; and shortly after, on the nomination of the most influential men of science in England, with Professor Huxley at their head, he was chosen to receive that highest distinction which a scientific man of any country can receive, a Fellowship of the Royal Society.

Mr. Dallinger was then requested by Professor Tyndall (mentioned in the sketch of Thomas M'Cullagh) to give a Friday Evening Lecture, detailing the main features of his processes and results, at the Royal Institution, in 1878. He was invited to repeat the lecture at the London Institution, and then was desired to give a course of lectures on his work, at the Royal Institution, which he did in the months of June and July, 1878. Whilst thus making known his discoveries to the more learned men of the day, he was not indifferent to the desire manifested for such knowledge by men of limited attainments; and accordingly he delivered in the Town Hall, Pendleton, to appreciative audiences, two of the series of science lectures for the people, which were published as parts of the series, one with the title, "Minute

Forms of Life," the other "The Origin of Life as Illustrated by the Life-Histories of the Least and Lowliest Organisms in Nature, &c." They had a wide circulation amongst the working classes.

Not unmindful of another class of readers, and that a large one,—the members of the religious community to which he belonged,—when the sixth series of the *Wesleyan Methodist Magazine* was commenced, in 1877, with the one hundredth or centenary volume, Mr. Dallinger kindly promised the editor a monthly article on some scientific subject, but chiefly designed to show that science and religion were handmaids, one helping the other, when rightly understood. His first contribution was on the Arctic Expedition of 1875; his second, on Movement in the (So-called) Fixed Stars. A general heading for his articles in that work was then adopted—namely, "Notes on Current Science," under which, during a period of eight years, his pen has supplied to that periodical a monthly survey of the passing events of science, in a popular and interesting form, from which a very useful volume might now be compiled, which would be of considerable value for family reading.

In the year 1880, Mr. Dallinger was elected by the University of Cambridge, Rede Lecturer; and under the presidency of the late Vice-Chancellor Power, he delivered the lecture to an extremely brilliant assembly; subsequently, he has, at their request, given an account of his work to all the leading learned societies in the Kingdom; and in 1883, he was asked to give an account of his latest investigations, in a lecture to the University of Oxford, which he did in the Sheldonian Theatre. In 1882, Mr. Dallinger was elected a Fellow of the Linnæan Society of London; and in 1883, he was chosen President of the Royal Microscopical Society. He also holds fellowships of many scientific societies of Europe and America. The Wesleyan Methodist Conference of 1883 selected and appointed him their Representative to the General Conference of the Methodist Episcopal Church in the United States, held in May, 1884; but, owing to other important service he was appointed to in Canada, he could not go.

During all these years of specific scientific research, his work as a Methodist preacher has been conscientiously and continuously done. The fact that he went by invitation from circuit to circuit in the city of Liverpool for twelve years, and had engaged, at the end of that time, to return again to two of these in succession, is evidence that the work of the ministry had not been neglected for that of the scientific student. The fact is, he did much work by rising early every morning, and by the industrious use of moments that are easily allowed to pass unused. In this habit, found to be so helpful and advantageous, both to his health and his studies, he has followed the examples of John Wesley, Adam Clarke, Joseph Benson, and other Methodists, who have risen to distinction as authors, as well as preachers. Moreover, his prolonged stay in the city of Liverpool, and his association with direct scientific work, gave a width to his influence as a religious teacher, which drew many beyond those who belonged to the Methodist societies under his guidance and instruction ; and he does not fail to face the difficulties that appear to beset revelation and faith, arising from the apparent conflict of modern knowledge with religious teaching.

At the Conference of 1880, he was elected by nomination a member of the Legal Hundred of Methodist Preachers. At that time, he was unexpectedly called to leave Liverpool—which he did with deep regret—and at the same time terminate his career as an itinerant. The Conference appointed him to an entirely new sphere of responsible labour, but one that appeared eminently suited to his gifts, and he was unanimously elected to the Governorship of Wesley College, Sheffield, which was very naturally in his case coupled with the Professorship of Natural Science there. He has also to act as Chaplain. The College wanted a vigorous and resolute hand to remodel and modernise it; and with great persistence, and large outlay, this has been accomplished in a striking and effective manner. The College is put, in every sense, upon a level with the best and most recent of such institutions, and is affording delight and satisfaction to those interested in its welfare throughout the Kingdom, both proprietors and parents of the pupils, including the pupils themselves; all unite in sharing the pleasure and profit arising from the improvements which have been introduced, and which have so greatly advanced the position of the College, and extended its usefulness.

Quite recently, there has been given to science education in Sheffield a great impulse, by the erection in the centre of that town of what was at first known as Firth College, but which has met with so much encouragement and patronage—having supplied a want which was extremely felt in that large and important manufacturing centre—that it has had its charter extended, and the scope of its design so much enlarged, that it is now designated the Firth University College of Sheffield. Its founders were Thomas and Mark Firth, extensive steel manufacturers in that town and neighbourhood. The family belongs to the New Connexion Methodists in Sheffield, but their generous sympathies have extended to the erection and endowment of this science college, to the gift of a public park for recreation, the building and endowment of some almshouses, a theological training college, and other works of benevolence. In the University College, Mr. Dallinger has given courses of lectures on biological subjects; and he would have accepted the Professorship of Biology there, but for the heavy claims upon his time and attention as Governor of Wesley College.

The British Association for the Advancement of Science met in August, 1884, at Montreal, in the Dominion of Canada, and the Committee selected and appointed Mr. Dallinger as one of the official lecturers for the session; and in anticipation of his visit to that country, the Board of Trustees of Victoria University in Canada, at their annual meeting in the spring of 1884, conferred upon Mr. Dallinger the degree of Doctor of Laws. Dr. Dallinger's papers on scientific subjects are now voluminous. His pen has seldom been long at rest; he has contributed important papers to *Nature*, to *The Popular Science Review*, *The London Quarterly Review*, and to many other serial publications. Amongst the contributions to the last-named Review, may be specialised a paper eminently applicable to our times, which appeared in 1878, entitled, "Atheism, Evolution, and Theology;" and, in 1876, there was in the same Journal an article specially characteristic of the author, on the "Microscope," besides many others before and after. A classified volume or two from these various comparatively ephemeral sources, would place the results of his investigations in an available manner for general use. At the Wesley College Chapel a large congregation assembles every Sunday to hear the Doctor preach; amongst whom are usually many strangers, who find a cordial welcome by the stewards in attendance. It is not an uncommon remark, made almost every

Sabbath, at the close of the service—"That sermon should be printed." Sermons, as a rule, do not find ready purchasers, caused mainly by their want of freshness; but those delivered at the Chapel of Wesley College have not only freshness, but they are on subjects of permanent interest and importance, and possess an amount of instruction which would be as cordially received in the library of the student, and at the family fireside, as they are from the living voice of the preacher. They would afford the public an agreeable opportunity of studying science as applied to the truths of divine revelation, and at the same time demonstrating that there is a natural harmony between science and the Bible.

During the half-century last past, Methodism has not been represented in any way by its ministers, amongst men of science. Since the death of Dr. Adam Clarke, Methodist preachers have not reached the rank of what may be denominated scholarly men, as that term is commonly understood. Dr. Clarke, for a quarter of a century, took and maintained his place amongst the most learned men of the age; but the greatness of Dr. Clarke did not include abstruse scientific pursuits. He was great in history, in Biblical criticism, in oriental languages, and knew something of philosophy and metaphysics: he was pre-eminently great as a preacher of the Gospel; but although one of the mottoes of his life was "Seeketh and intermeddleth with all wisdom," yet he was not an analytical scientist. His friend Philip Garrett came to his aid when a subject of that class required attention. Dr. Dallinger now takes his place among the foremost men of the age as a scientist, and in that department he is at once an able and worthy representative of Methodism. Dr. W. F. Moulton, in like manner, takes his place amongst the scholarly men of the age as an oriental scholar and Biblical critic, as also does the Rev. John Dury Geden in perhaps a less degree; but Dr. Dallinger occupies a unique position in the region of science, for although others may have equal ability in those subjects which have occupied his attention, they have not used their ability to the attainment of the same practical ends, and therefore he stands almost alone in the important department to which he has so successfully devoted his time and his energies.

William Fiddian Moulton, M.A., D.D.

[*Born*, 1835: *Entered the Ministry*, 1858: *Still Living.*]

MOULTON is a name which will have an honorable record in the annals of the Methodist ministry to the end of time. It is ninety years since the first member of the family by that name entered the ranks of the itinerancy, in the person of William Moulton. A representation of his placid and intellectual face will be found in the *Methodist Magazine* for 1808. He married a daughter of Dr. James Egan—himself a Methodist of learning and piety, residing at Greenwich—who was a granddaughter of a more distinguished Methodist still, John Bakewell, a member of the first Methodist society at the Foundry, in 1749; so that, in the family of the first William Moulton, Methodism was represented right away back to the first decade of its existence. John Bakewell was a great friend of John Wesley's and of Methodism all through the last half of the eighteenth century. Mr. Wesley was one of the invited guests at his wedding; he was one of the earliest local preachers in London; was seventy years a preacher; introduced Methodism into Greenwich; wrote that well-known hymn, No. 722 in the Methodist Hymn-Book, commencing, "Hail! Thou once despised Jesus!" It was whilst making a short stay at the house of John Bakewell, that Thomas Olivers wrote his famous hymn, "To the God of Abraham." The Moultons being thus linked to the Bakewell family, are, by marriage, connected with

Methodism for more than one hundred and thirty years. It is ninety years since William Moulton, the first of that name, became an itinerant preacher; he died in 1835, leaving three sons—the Revs. James Egan Moulton, John Bakewell Moulton, and Ebenezer Moulton, as his successors in that ministry. The two former have long since entered into rest; but there are three Moultons still living, in the ranks of the Methodist ministry, one of whom, William Fiddian Moulton, the son of James Egan Moulton, who died in 1866, is the subject of the present sketch. But few men have had such pleasant and happy, pious and historical environments, and have been associated with so many men and women of eminent piety.

William F. Moulton was born at Leek, Staffordshire, 14th March, 1835, during the third year of his father's location there. His father was educated at Kingswood School, and was converted at the School in 1825, while receiving the Sacrament of the Lord's Supper from the hands of the Rev. William Moulton, his father; and when saved himself, he longed to save others. During the seven years he was one of the masters in the Kingswood School, he strove continually to win the pupils under him to give themselves to Christ. He became an itinerant minister in 1828, and had been employed in the work only seven years, when little William was added to the family circle. Little indeed did either his father or grandfather foresee what a career of important service would open to the infant child before he was forty years old. His father was a preacher in full work during thirty-five years, and died of asthma, in June, 1866. Receiving from his well-educated father, that careful training and mental discipline in childhood which fitted him for school life, he was sent to Woodhouse Grove School at the age of eleven, where he laid broad and deep foundations of learning, and derived advantages there which he has, on many occasions since, not been slow to acknowledge. In 1850, at the age of fifteen, he proceeded from the Grove to Wesley College, Sheffield, under the Rev. Samuel D. Waddy. The school course at the Grove did not provide adequately for his thirst for knowledge, and he was constantly writing to his father for more work. It was the same at Wesley College; whilst he was there, he was mainly indebted to his father for help in his more advanced studies. There he owed much to the spiritual counsel and help which he received from the Governor's son, now Mr. S. D. Waddy, Q.C., and M.P. for Edinburgh. At the Sheffield College he spent three years, beginning in the second year his career as a teacher, which was continued for one year in a private school at Devonport, and afterwards for four years at the Wesleyan College, Taunton. He was also a student at the London University, and matriculated there in 1851, took his B.A. degree in 1854, and M.A. in 1856, obtaining the gold medal in mathematics and natural philosophy. Subsequently, at the same University, he took the First and Farther Examination in the Hebrew of the Old Testament, the Greek of the New Testament, and the Evidences of Christianity, taking the first prize at both examinations, and gaining a mark of "special distinction," never obtained before or since. He was then a young man of twenty-one. The variety of his attainments furnished conclusive proof of the versatility of his intellect, and the breadth of his culture. To those qualities, and to the depth and correctness of his scholarship, he owes the singular honor that upon him the Universities of Edinburgh and Cambridge afterwards conferred, unsolicited, some of their most coveted degrees.

Converted in his youth, whilst he was a student at the Sheffield College, he joined the Methodist society, and his proficiency being so far in advance of the usual standard, when admitted into the Wesleyan ministry in 1858, he was at once sent to Richmond College as Assistant Classical Tutor. Although he was very young, and looked almost too juvenile for so responsible a position, there was no one who, on the ground of attainments, was better able to fill it. The esteem and affection he inspired amongst the successive students, amply justified the committee in continuing him in the office for a period of sixteen years; but in 1868, he was appointed the Classical Tutor, with an assistant under him; so that, during the last six years of his residence at the College, he had the responsibility of conducting that department. In 1872, when he had been fourteen years in the ministry, the Conference showed its appreciation of his attainments and services, in electing him by nomination a member of the Legal Hundred of the Connexion—Dr. Bunting, Dr. Newton, and Dr. Punshon being the only other ministers who had been elected to that position at so early a period in their ministerial career; Mr. Arthur was elected after eighteen years' service, and Mr. Jenkins after nineteen years'. The exception made in the case of Dr. Moulton has been abundantly justified. Not only has he borne his honors meekly, but honors have been repeatedly pressed upon him; and he has given the fullest evidence that he is a man of sagacity, as well as of learning. He is master of books, but he will never become a mere book-worm; he has wisdom to discern the signs of the times, and courage to carry into action the convictions to which he attains.

Methodism had during the present century suffered much by the alienation of her sons, through the prevailing Ritualism and High Church dogmas taught at the University of Oxford. Sons of Methodist preachers, and those belonging to the families of laymen, seeking to obtain the advantages of a university education, were excluded from those advantages to a large extent, unless they became churchmen. About the middle of this century, the writer prepared a list of over sixty clergymen in the Established Church, who were the sons of Methodists, and all of whom would probably have been preserved in the community of their fathers, but for the undue and unjust influence of a proselytising nature exercised at Oxford. The danger in that direction is not so great now, as it was a quarter of a century since; but it became a necessity at length to establish, at one of the English seats of learning, a school of the highest class for the training of the sons of Methodists, where they might secure all the privileges of a university training without any of the perils which had so long attended thereon. The Methodist Conference held in 1872 and in 1873, had under careful consideration the question of the Higher Education, and the Conference of 1874 appointed Dr. W. F. Moulton to devote his efforts during the year to promote the object then contemplated—the founding of such a School at Cambridge as would meet the pressing necessity.

A suitable site, including mansion and grounds, was secured at Cambridge, and was designated the Leys School. A plan for its purchase was agreed upon, and the Conference of 1875 accepted the report of a preliminary committee, agreed upon a scheme for its government and management, appointed the first body of Trustees,—

namely, ten ministers and ten laymen,—and published the entire scheme in the "Minutes of Conference" for 1875, Appendix xii. pages 339-353. Dr. Moulton was one of the Trustees, and he was appointed Head-Master of the School, or Principal, which office he has held ever since. Before leaving Richmond, a number of his old students met there, for the purpose of bidding him an affectionate good-bye, and of presenting him with a memorial of their high regard. An oil portrait of Dr. Moulton was presented to the Trustees of the College, which now adorns the wall of the dining-hall, in company with portraits of other distinguished preachers; and to Dr. Moulton himself, having regard to his fine musical abilities, they gave a boudoir grand piano. No speeches could have been more genial than those which accompanied the presentation. One young minister, not much older than Dr. Moulton himself, said:—

> "I need not refer to his literary and Biblical learning, for they are too well known to need any detailed eulogy; but I desire specially to speak of his singular moral and spiritual influence as the stronghold of his character, and the most powerful impulse to the presentation to be made to-day. He has won the affection of all who have known him. He has stimulated their intellect, inspired their energy, and, in the subtlest manner, as much by his silent example as by his words, purified and refined their spirits. He has lived in the hearts, and his influence has lived in the work of his old pupils. In many a far-off mission-station, as well as in the home circuits, the results of his life are being incalculably multiplied and diffused."

The Leys estate consists of about twenty acres of land, on the outskirts of Cambridge, and was bought by a gentleman for £12,000. He could have made a much larger sum by disposing of the land for building purposes, but he offered the estate to the Methodist Connexion for £14,000, on condition that a high-class educational establishment should be erected on it. It was doubted, at first, if a sufficient number of boys could be found in Methodist families to justify such a purchase and outlay in adapting the premises. The experiment was soon resolved upon, and large sums of money contributed towards securing the property, Sir Francis Lycett leading with a considerable amount. The President of the Conference for the time being, was appointed Chairman of the Board of Managers. Mr. Henry John Atkinson accepted the position of Vice-Chairman and Treasurer, and to his business tact and ungrudging labours, the financial success of the undertaking is largely indebted.

The life-donors have privileges, in accordance with their contributions, of admitting and retaining boys in the School with special advantages. In the year of his appointment to the government of the Leys School, 1874, Mr. Moulton had the honorary degree of D.D. conferred upon him by the University of Edinburgh; and in 1877, the University of Cambridge conferred upon him their much-coveted degree of Honorary M.A. It was remarked at the time, that although there were upwards of ten thousand names on the roll of the University, this made only the *ninth* degree so conferred, and gave Dr. Moulton a universally recognised position in the first rank of men of scholarship and intellect.

The School opened with fifteen boys; the number was doubled the next term, and the numbers increased each successive term, till nearly one hundred boys were in attendance, all the accommodation which had been provided being occupied, and a large block of new buildings had to be erected without delay, to meet the growing requirements of the School. Dr. Moulton has, from the beginning, adopted the plan of Dr. Arnold of Rugby, in governing the School to a large extent by means of the elder boys, who enjoy free and constant intercourse with the Principal, who shows them that he confides in them. They thus imbibe his spirit and diffuse it through the pupils. Most of the boys who have gone up to the London University have done well, some of them exceedingly well. The study of science receives great attention, and is carried on with great success. A modern side has been formed in the School, in which a commercial education is given of the highest class, including modern languages; and a periodical is carried on by the pupils, called *The Leys Fortnightly*, which includes articles of more than average merit for such a publication.

The Leys School is not a proprietary, but a Connexional institution, so that the donors do not receive any advantage from their gifts, excepting that (previously referred to) of having nominees at the school on slightly reduced terms; all the profits of the school, when there are any, being intended to go to the foundation of scholarships for promising boys. It is Methodist in its origin and design, and, as such, maintains a healthy religious influence, not only in the School, but all around the locality where it is situate. There has been a steady, gradual, and ever-increasing religious work going on in the School, which calls for great thankfulness; and upwards of seventy boys meet in the society classes conducted by Dr. Moulton. There are meetings of workers held, in which the best plans for stimulating and fostering the religious life of the School are considered. A Temperance Society, and a Missionary Society, have been organised by the boys, and carried on successfully, and several of the boys are preparing to enter the Christian ministry, either at home or abroad. Dr. Moulton was no stranger at Cambridge when he became a resident there. For many years he has been associated in literary work with some of the foremost of the clergy there, amongst them Dr. Lightfoot, now Bishop of Durham. When made a Master of Arts, he was admitted to many advantages, but not to a share in the government of the University; and the Methodist members of the University welcomed Dr. Moulton, not only as a fellow-member, but as a friend, helper, and counsellor; his house has always been open to them, and his advice and guidance always at their service. The Methodist students in the University are constantly on the increase; eight went into residence, from the Leys alone, in one term. Nearly all have taken honors in their final examinations, and two of them have taken very high places. Three won foundation scholarships in 1883, at their colleges,—St. John's, King's, and Trinity Hall. All the most recent advantages of educational methods have been introduced into the School, and having no prejudices of old-established traditions, it moves with the times, and has already attained a high-class reputation for extensive and solid learning.

In Dr. Moulton the School possesses a man whose scholarly sympathy, and acquaintance with every kind of knowledge, is only equalled by his personal sympathy and acquaintance with every kind of boy. Under his intellectual leadership, the School affords a sphere for the cultivation of independent, manly, and high-principled character, and for the acquisition of all branches of learning useful to be studied. Already the School is an honor to Methodism; and although the necessary outlay on the new erections has led to considerable indebtedness, yet it is beyond doubt that the property will soon be released therefrom, by the generous aid of the liberal-minded friends of sound, religious, Methodist education.

The position held by Dr. Moulton in the ministry of the Methodist

Connexion is singularly unique; he is an itinerant preacher without having "travelled a circuit." To the pastoral work, as such, he has not been appointed; he has been a located minister from the first, and that, too, without any murmuring amongst his brethren, seeing that his talents qualified him to occupy such a sphere of duty so eminently. His only residences during the quarter of a century he has been in the ministry have been Richmond and Cambridge; but he is not unknown in the pulpits of Methodism. At the May Anniversary of the Wesleyan Missionary Society, in 1870, Dr. Moulton preached one of the official sermons before the Society, in City Road Chapel, the subject being "The Sower and the Reaper." The sermon contained many passages of quiet beauty. In one passage of his discourse he vigorously pointed out the fact of Divine co-operation with patient, but weary and almost worn-out, labourers in heathen lands:—

> "The most solitary worker," he said, "is not alone. The most adventurous messenger of the Churches is no pioneer in labour. As seen by men, he sows; as seen from heaven, he reaps. As compared with other men, he toils and suffers; but as compared with Him who has gone before him, where is all his toil or sorrow? His work is not to compel by dint of strength, to overcome by force of intellect, to dazzle by glittering eloquence, to bewilder by subtlety of device; but simply, clearly to give the message from his Lord, to tell the story of the Cross, and to tell it in the power of Another, in the might of the Spirit of Jesus. The work may absorb, the work does claim, all faculties and powers. But Christ's redeemed servant has already consecrated all. Nothing can he give for this work that has not been already laid upon the altar of sacrifice for Christ."

It will be seen from this extract that while occupying the first place as a scholar, and as a man of high intellectual mark, Dr. Moulton counts Christian service the very highest honor to which we can aspire.

As a scholarly author, Dr. Moulton occupies a foremost place in Methodism; and he is the only one, excepting Dr. Etheridge, who has approached Dr. Adam Clarke in that respect. In 1878 he was chosen Examiner to the University of London in the Hebrew Text of the Old Testament, and the Greek Text of the New Testament, also in Scripture Evidences and Scripture History. In 1870 he published his first work, a translation of "Winer's Treatise on the Grammar of the New Testament Greek, with Additions and Indexes." Another edition of that work appeared in 1877. In 1870 he was invited by the Committee appointed by the Convocation of the Province of Canterbury, to join the company selected for the revision of the translation of the New Testament; he represented Methodism on that important Committee, and continued an active member of the Company till the completion of the work in 1880. Dr. Moulton is now engaged on the Marginal References for the Revised New Testament. In 1878, he published a popular and very interesting "History of the English Bible," a work which indicates how thoroughly he entered into the work of the New Revision; it has since reached a second and enlarged edition. In 1879, three separate works were published on which the name of Dr. Moulton appears: "A Popular Commentary on the Gospel of St. John," the International, the Notes being written conjointly by Professor W. Milligan and Dr. W. F. Moulton; "The Epistle to the Hebrews, with a Commentary by Dr. W. F. Moulton"; "The Synthetic Latin Delectus, by E. Rush, with a Preface by Dr. W. F. Moulton." He is announced to take part in a series called "The Cambridge Bible for Schools," published by the University Press, under the editorship of the Dean of Peterborough.

The works which he has already published have found their way into the libraries of scholars amongst all denominations of Christians, not only in England, but on the Continent of Europe and in America. Their value and importance have been abundantly recognised by the Press. His persistent zeal for accuracy of statement and purity of translation, in the meetings of the New Testament Revision Committee, was very remarkable; and the same characteristics distinguish his other works. He has great confidence in the power of truth to take care of itself. A few years ago he bestowed great care in editing, for the Wesleyan Book Committee, "The Zoology of the Bible, by Harland Coultas," a life-long acquaintance of the writer's. The Methodist Conference of 1883 appointed Dr. Moulton and the Secretary of the Conference their Representatives to the General Conference of the Methodist Episcopal Church in America, but he was unable to leave his responsible duties at Cambridge, and the Rev. Sylvester Whitehead went in his place, and performed the duties with great satisfaction to the American Methodists.

Mark Guy Pearse.

[*Born*, 1842: *Entered the Ministry*, 1863: *Still Living.*]

RIGHTLY to represent the social and religious character of the more humble and industrious, so that they themselves may be interested in the record, as well as the public generally, is a gift possessed by but few persons. Charles Dickens, the elder, was one of the most successful delineators of that class in England, and since his death the mantle seems to have fallen, to some extent, on the shoulders of the Wesleyan minister who is the subject of the present sketch. He has a natural gift in depicting scenes and incidents in daily life, which is original and inimitable. As early as the year 1864, when he was quite young, and travelling in his second circuit, Brixton, he visited the family of the writer at the metropolitan suburb of Penge, where he came to preach once a-fortnight; and after tea, the young members of the family, some sitting on his knee, others standing around, listened with intensifying attention to his original Cornish stories of humble life, which he then began to entertain them with—long years before he began to write them. The attention they excited in the minds of the children led to a repetition of them, and seeing how great was the power for good produced by such recitals, in process of time, it was only a natural conclusion at which to arrive, that if the children were so much interested by narrating tales of Cornish life in their native dialect, a yet wider sphere of usefulness might be reached by printing and circulating the tales. The work was begun with hesitation, and carried on with caution; but from the first, the tide of popular favour set in, and the accomplished author has probably had a much larger constituency as readers of his books, than as audiences in attendance on his pulpit ministrations and platform addresses, though in all three departments he has but few equals, and probably no superior.

Mark Guy Pearse was born in 1842, and brought up in Camborne, Cornwall. He was early associated with the Methodists, to which body his parents belonged; as an only son he attracted the attention of the preachers who visited his father's house, and his youthful mind was drawn towards the people who showed him so much kindness. Amongst his earliest recollections was going with his father to see a venerable dame, who had served God from the time she was eleven years old, and she was then aged 105 years; she was admitted into the Methodist Society by John Wesley himself, who gave her her first society-ticket. The little lad sang to the aged matron Toplady's hymn, "Rock of Ages," and his father prayed with her. The venerable woman put her hand on the head of the boy and said, "God bless the little lad, and make him a preacher." In 1848-49, the Rev. Thomas Collins travelled at Camborne, and he attended his class for children, and the counsels of that good man, and of other ministers he had met at his father's house, seemed to bind him "to be God's boy." It was when at Wesley College, Sheffield, that sin appeared to him in a new light; he felt he had deserved the wrath of God, and was conscious of his misery and helplessness. At night he dare not sleep; he began to study the Bible, and pray over it, and he soon learned that God had, by those convictions for sin, been leading him to believe in Jesus for pardon. These two passages in particular deeply impressed him: "With His stripes we are healed;" and "Who bare our sins in His own body on the tree." He then, as a school-boy, gave his whole soul to Christ, and was filled with peace. That was the turning-point of his life.

He was designed by his father for the medical profession, and came to London to study for that purpose. Attending one of the Methodist chapels in the north of London, he attracted the notice of the Rev. William M. Bunting, who became interested in him on learning that he was "a medical student, alone in London." There was a mutual pleasure in the interchange of kindness between them, and Mr. Bunting became a sincere friend of the young Cornish student, who had manifested gifts in theology, as well as in medicine, and he became a local preacher. He had always felt that the prayer of the centenarian matron must be answered; but when he began seriously to think of being a preacher, it was suggested to him that he could be useful in the medical profession and preach also. His mind was seriously exercised on the subject for a considerable time; the way into the ministry seemed blocked up, for in London, where he then lived, there was little work for local preachers. At length, the Rev. Thomas Vasey took him by the hand, and to him—under God—he owed the opening of his way into the ministry. He was received as an itinerant preacher, on trial, at the Conference of 1863, and was appointed the junior preacher at the St. Peter's circuit, Leeds. He remained there but one year, and in August, 1864, he accepted an invitation to the Brixton circuit, London—one of the most important in the metropolis. He resided for three years at Upper Norwood, near the Crystal Palace, and the writer had the privilege of his company and conversation at his home, and in country walks, during those years. His public ministry at that early date was marked by originality and instruction which attracted many thoughtful persons to hear him, both old and young. In his week-night sermons, he gave a series of sketches of the lives of the patriarchs, which indicated originality, both in conception and treatment. During his residence in that circuit, he entered on the marriage state before his probation had expired, and for disobeying the rules of the Connexion, his being received into full connexion, and ordination, were delayed two years; he was admitted to the full pastorate in 1869, instead of in 1867. Amongst those who with him were fully admitted in 1869, were the brethren W. G. Beardmore, J. E. Clapham, R. P. Downes, J. R. Gregory, and R. M. Spoor, all of whom have come to the front ranks in Methodism, and two of whom, after being in the pastorate just fifteen years,—Messrs. Clapham and Pearse,—had the distinguishing honour of being elected into the Legal Hundred at the Conference of 1884—a privilege of rare occurrence.

At the Conference of 1867, Mr. Pearse was appointed to Ipswich, a country circuit, where for two years he had to spend much time in the villages, enjoying the pure natural simplicity of rural life—a real itinerant—quite a change from a London circuit. When in 1869 he was received into full connexion, he was appointed, with the Rev. John Burgess, to Bedford. There the writer again renewed the personal acquaintance with Mr. Pearse. At Bedford, he met with much personal kindness from the Methodist people generally, but especially from the distinguished agricultural family of Howards. He next accepted an invitation to return to the metropolis, and was appointed to the Highbury circuit, where once more we became neighbours. His labours in London were greatly appreciated, and his sermons and addresses attracted many to hear him who were not Methodists. He spent three years in that popular circuit; and when, in 1875, the Rev. Charles H. Kelly was removed from the Westminster circuit, to become the Secretary of the Methodist Sunday-school Union, Mr. Pearse was chosen to be his successor at Westminster, where he had for his audience, in addition to the general public, the students at the Training College. Whilst there, the health of Mr. Pearse quite broke down. Mind and body had been exercised beyond the powers of endurance. His pen had been in vigorous exercise for two or three years, and already the three books he had written and published had secured for him a popularity almost unparalleled in Methodism. The experiment was a dangerous one, of using both the tongue and the pen to the full extent of their endurance; a year's enforced rest became absolutely necessary, and in 1876 he was a supernumerary at Kilkhampton, where he was breathing his native air, and enjoying perfect rest in a genial climate. The students at the Westminster College, who had so greatly enjoyed his pictorial word-painting, and his oratorical displays as a preacher, were exceedingly disappointed that his stay could not be extended. Indeed, so complete was the prostration, that after the twelve months had expired, he found it to be desirable to remain longer in his native air; and in 1877 he took the Launceston circuit, where the duties were light, and the special calls on him for extra services were few. The three years he remained there were blessed to his restoration to health; and in the meantime, he had not allowed his mind and pen to remain idle; he had remembered the children, and had written and published a work which became extremely popular and useful—" Sermons for Children," which reached six editions the first year of issue.

In 1880, he accepted an invitation to travel in the Clifton circuit, Bristol, but to do so had to decline pressing invitations to return to the metropolis. The heavy, continuous, and exacting duties of a London circuit, of which he had had previous experience, made it easy to decide which kind of position would be most in accordance with his own health and usefulness. At Clifton he remained three years, paying an occasional visit, under very special and urgent circumstances, to London. Previous to his leaving London, Mr. Spurgeon, on one of his attacks of illness, secured the services of Mr. Pearse for the Metropolitan Tabernacle; the first visit was so complete a success, he remarked that no stranger had before so entirely satisfied his people as Mr. Pearse, and the invitations there have been repeated, and with the same gratifying result. As a speaker to children, Mr. Pearse has few equals, and no superior. He proved his skill in this department of service when he addressed a thousand children at Exeter Hall, in 1874, when they first assembled there at the Auxiliary Missionary Meeting. He fixed their attention by commencing—" Once upon a time there lived a great king "—and he that evening secured the patronage of scores of children to read his books, who then, for the first time, became acquainted with him. At the Conference of 1883, he was removed to the Portland Street circuit, in Bristol, he continuing to reside at Cotham as the means of preserving his health. He has found that the Portland Street chapel abounds with happy historical associations, and pleasant memories of the saintly dead whose bodies rest in the chapel and grounds surrounding. These he has embodied in articles published in the *Wesleyan Magazine* for 1884; and the deeply interesting manner in which he has written those articles, indicates that he can throw a charm into history as well as into biography. In March of the year 1884, Mr. Pearse delivered the last of the winter course of Lectures at Dr. Parker's City Temple, London, on " Some Characteristics of West Cornwall, with Illustrations of Dialect and Humour." He commenced by saying, " As a Blue Ribbon man he did not believe in narcotics and stimulants; the best narcotic for the weary was a good laugh; the best stimulant for hard workers was a healthy bit of humour," and for an hour and a-half he held a crowded audience in the most absorbed attention, by scores of word-pictures of great beauty and interest. He spoke of the dominant power of Methodism in Cornwall, and of an entry in a church book there a hundred and forty years ago: "Expenses of driving out the Methodists, nine shillings;" but they came back; and now in that parish the Methodists have twenty-five chapels.

Great as has been the success of Mr. Pearse as a preacher and lecturer, he excels still more as an author. Twelve years since he issued his first work; now there are a score of separate publications, large and small, all written in spare hours—periods of time which many persons waste, and these books have gone forth on their mission of healthful instruction and entertainment, to the very ends of the earth. They are found alike in the homes of the wealthy and in the cottages of the poor, and they are books of a class which command attention and are sure to be read and talked about. During a summer tour on the Moors of Derbyshire, in 1876 (whilst Mr. Pearse was enjoying his forced rest in Cornwall), the writer called on a cottager he had known years before, and she was absolutely absorbed in reading the first book issued by Mr. Pearse, in 1872, "Mister Horn and his Friends; or, Givers and Giving." It had been purchased on the previous market day, at a town some miles away; but the book once opened, the cottager could make only the necessary pauses to take food, till the end was reached, and it furnished themes for conversation suited to every person who called upon her; and the reader made this observation—The various details of the work "were so easy to remember and talk about," and make a practical use of. In that work, the lesson was taught how easy it was to lay aside something to be given to the service of God and for the furtherance of the Gospel, even by those in very humble circumstances.

In 1873 appeared a second work descriptive of Cornish character, entitled "John Tregonoweth, His Mark." The author had a living example for every feature of detail in the book. It is now in its twentieth thousand, and is published in a cheap form at one shilling. Undoubtedly the most popular of this author's books is that entitled

"Daniel Quorm and his Religious Notions." The first book issued with that title, in 1875 (the work which promoted the breakdown in his own health), was so heartily greeted by the public, that a second series followed shortly after, and in less than ten years the first series had reached a circulation of seventy thousand, and the second series twenty-five thousand. In noticing this work, Mr. Spurgeon wrote: "It is rich in Cornish anecdotes, and in passages from the simple annals of the poor. This book must be popular, being full of Gospel truths, and cannot fail to be useful." Another review says of it, "It is one of the most bright, sparkling, and racy works we have seen for many years." This work alone has made the reputation of Mr. Pearse as a powerful writer, and an attractive and instructive teacher of religion and morals. The preface to "Daniel Quorm" teaches some important lessons, and the work sets forth the great amount of good which may be done by a single individual, and he moving in the humblest walk of life. That work was reprinted in New York and Cincinnati, America, the year after it appeared in England, a copy of which is in the British Museum Library. In 1881, the sixty-second thousand of "Daniel Quorm" appeared, with illustrations by C. Tresidder. In 1876, the fourth edition appeared of "Mister Horn," revised and enlarged, with illustrations by C. Tresidder. In the same year, that in which the health of Mr. Pearse was considerably restored, he employed his pen in writing a series of "Sermons to Children." He had been too unwell to stand up and preach with his voice, but his pen gave expression to his mind, and with so much success that six editions were called for in a year, and the work then appeared with illustrations; it has now reached a circulation of twenty thousand. In 1878, he gathered some of his tales, which had appeared in magazines, and published them in a volume with the title, "Short Stories and other Papers," illustrated, of which the eighth thousand is now in circulation. "Many of those papers have had the highest attestation of their worth, having been owned of God in the conversion of souls. Seldom has God's way of peace been so clearly, faithfully, and attractively set forth as in the tracts, 'Getting Saved' and 'Can I be Saved?' They abound in downright, sound Gospel truth, in simple, forcible, well-chosen language."

Just before Christmas, 1878, Mr. Pearse prepared another small volume, entitled "Good Will," a collection of Christmas stories, lively, pointed, and attractive, and although more adapted for reading at Christmas time and the New Year, it has found readers all the year round. It appeared in 1881 in an enlarged form, and its circulation has nearly reached ten thousand copies. When the new series of the *Wesleyan Magazine* was commenced in 1877, the editor secured from Mr. Pearse a series of papers to appear in that work under the title, "Homely Talks to those at Home." These appeared in a volume in 1880, after they had been in the *Magazine* during the three preceding years. The book abounds in "bright, wise, tender, heart-searching, and heart-cheering truths." In 1881, he issued two popular tracts, entitled, "Inside the Breakwater" and "One-sided Religion." During the same year appeared a shilling volume in Mr. Pearse's best style, entitled, "The Old Miller and his Mill," a work which young people will heartily welcome, full of happy thoughts and pleasing instruction. The characteristic blending of playfulness and tenderness, mixed with godly wisdom, make every page agreeable and profitable reading. In the *Wesleyan Magazine* for January, 1882, appeared the first chapter of a new tale by Mr. Pearse, under the title, "Sketches from Life: Simon Jasper." In 1883, these were gathered into a volume of 160 pages, and, although sold at half-a-crown, had reached a circulation of ten thousand copies in less than eighteen months. Its pages are "a wonderful blending of pathos and humour, of striking incident and racy conversation." It is tastefully illustrated with engravings, and bids fair to overtake his earlier works in popularity and usefulness. During the same year, 1883, he issued another half-crown volume, "Thoughts on Holiness." It is full of "soul-stirring, heart-warming, and enlightening practical thoughts, that will help the sincere seeker after holiness and arouse the half-hearted to attain the blessing." Its circulation had reached ten thousand copies in 1884. Mr. Spurgeon said of it: "Brimful of deep teaching, put in crystal form." No tale written by Mr. Pearse can exceed in pathos and tenderness of appeal the little book entitled, "Rob Rat, a Story of Barge Life," in which he depicts the sorrows, privations, and misery of the children who form part of the canal population of England. That noted and eminent philanthropist, George Smith, of Coalville, who has devoted years of his life to try and improve the degraded condition of 20,000 children who live on canal boats, was greatly cheered in his arduous task by the publication of this story by Mr. Pearse, as it not only confirmed him in the good work he had in hand, but gave him assurance that there were other intelligent and thoughtful minds occupied in the same benevolent cause. Mr. Pearse is known also as the author of sixteen tracts with popular and taking titles, which have had an extensive circulation, and have been the means of doing much good all over the country. Nearly three-quarters of a million have been sold. The time was, when Mr. Pearse felt the usual nervous anxiety about the success of his books, and this he has spoken of to the writer; but that is now all past, and he has taken his place amongst the foremost and most popular authors of the age. Not to Englishmen only are his books sources of delight and instruction. Some of his tracts, and some of his books, have been translated into most of the European languages, into several of the languages in India, and even into Arabic and Chinese. The last Report of the Baptist Missionary Society records the fact that "Daniel Quorm" has been printed in Chinese.

Early in the summer of 1884, Mr. Pearse took his accustomed holiday, and visited the north of Scotland. He had scarcely returned to Cotham, Clifton, when the Conference met at Burslem, and in naming persons for election into the Legal Hundred, the Rev. Dr. B. Gregory brought before his brethren the name of one whom the Lord had greatly honoured, and whom the brethren would delight to honour—a man of brilliant and powerful genius, and one whose genius was entirely consecrated to the cause of God. He was known, and would ever be known, far beyond the bounds of their own Church. He had the heart of a Methodist preacher, was an ardent evangelist, and for the work of the Lord he had been nigh unto death. He had served God by the Press as well as by the Pulpit. He was a true Methodist theologian and a genuine Methodist preacher, and His name would never die out of Christian literature. He submitted to them for election into the Legal Hundred the name of Mark Guy Pearse. His election was a surprise to many as well as to himself, and was appropriately acknowledged by him in a letter to the Conference.

Samuel Drew, M.A.

[*Born*, 1765 : *Died*, 1833.]

METAPHYSICIANS are not usually a class of men who obtain popularity; but there are exceptions amongst men of that class, and one of these was the subject of this sketch. Few men have commenced life under greater natural difficulties, and none could have believed at the time, that the humble Cornish shoemaker, who could hardly read at the age of twenty, and could not then write, would afterwards, by his own persevering efforts, become one of the most able writers on metaphysics, and one of the most acceptable preachers, for many years, in the metropolis of England. Several long letters written by Samuel Drew on abstruse subjects, are now in possession of the writer of this sketch, proving his ability, and demonstrating how completely he conquered the difficulties of neglected education.

Samuel Drew was born at St. Austell, Cornwall, 3rd March, 1765. His father was a godly man, who was converted under the apostolic Whitefield; but he was a man of the sturdy Roman type, who governed his children by authority, not by love. There grew up no sympathy between father and son, so the latter became a wayward, sullen, and mischievous boy. At the age of eight, instead of being sent to school, he was sent to work as a buddle boy, at three halfpence a-day. At ten, he was put apprentice to a shoemaker, in which situation he was poor and miserable, his chief thoughts being how he could get his liberty. He found a few old books in the house, which he read through as best he could, without being much wiser. At that time—1780—smuggling was extensively carried on along the Cornish coast, most of which is bold, rocky, and precipitous, exactly adapted to such a pursuit; and for some years during his apprenticeship, young Drew was one of the most venturesome in those perilous expeditions, in which nearly all the lower class of people engaged, without any sense of doing wrong. The landing and secreting of contraband goods was extensively practised, and yielded enormous profits. Some of Samuel Drew's night adventures he has related with terrible vividness, and during one of them, on a dark December night, he so nearly lost his life, that, to restore animation, his comrades nearly roasted him alive, and the marks of his external burns he carried with him to the end of his days. His life was one of continued misery, so that he did at length abscond, and fled to Liskeard, sleeping on his way in the fields. He got work, but at the end of the first day all his property was a penny, and at dinner-time next day, to appease his hunger, he tied his apron-string a little tighter, a process by which he had often afterwards to cheat his appetite and stomach. He was released from his indentures, and got employment at a village called Millbrook, near Devonport; but he was such a sorry workman, he could hardly earn enough to keep his hunger satisfied. He had then a natural vein of humour and drollery, and his vigorous and smart sayings made him a favourite amongst his fellow-workmen. In 1785, he returned to St. Austell; he was then twenty years old, at which time he was "expert at follies, acute in trifles, and ingenious about nonsense." As a journeyman, he was employed by a man who was a saddler, shoemaker, and bookbinder; and a customer sent in Locke's "Essay on the Human Understanding" for repairs. That book Samuel read, and the reasonings he found there opened in his mind new fountains of knowledge.

The turning point of his life had now come, but not of his fortune financially. At that period—1785—a thin active stripling of nearly six feet was sent by Mr. Wesley to St. Austell as a preacher; his name was Adam Clarke, his preaching was immensely popular, a great revival broke out, and amongst the converts was Samuel Drew. Two minds of superior mould now met, neither foreseeing their future influence;

Clarke was drawn to Drew, poor though he was; but the attachment continued, and afterwards grew into intense friendship. But for that friendship Drew might never have got beyond a local celebrity; but with the leading and encouragement of Clarke, Drew became one of the first metaphysicians in the empire. When Dr. Clarke had himself become one of the leading scholars of Europe, he thus described his Cornish friend Drew: "A man of primitive simplicity of manners, amiableness of disposition, piety towards God, and benevolence to men seldom to be equalled; and for reach of thought, keenness of discrimination, purity of language, and manly eloquence, not to be surpassed in any of the common walks of life. He became a Methodist local preacher, and he so continued to the end of life. His circumstances considered, with the mode of his education—self-taught—he is one of those prodigies of nature and grace which God rarely exhibits." Dr. Clarke brought him out of his obscurity in Cornwall, and introduced him to Henry Fisher & Co., publishers, Liverpool, afterwards of London, for whom he originated the *Imperial Magazine*, an illustrated literary serial, which Mr. Drew carried on as editor for sixteen years. At his death, the magazine was discontinued. His portrait appeared in the first and last volumes of that work.

In 1788, he was made a Methodist local preacher; but when, in 1820, he came to London, he held a medium position between the itinerant and local ministry. About 1790, he was a hard reader and student, having mastered Milton, Young, Cowper, and Pope, and learned the whole of Goldsmith's "Deserted Village." Whilst making shoes, his mind was analysing thought, and at night he wrote down his reflections, by which plan he invigorated his intellect. In 1791 he married, and the account he has recorded of his second-hand outfit is most amusing. His first literary effort was entitled, "Reflections on St. Austell Churchyard." In 1799, he published a vigorous attack and exposure of Paine's "Age of Reason," which was reprinted in 1803. His next work was a defence of Methodism against an attack by a Cornish clergyman, with the title "Observations upon the Anecdotes of Methodism, by Polwhele, 1800." It is a severe castigation of the clerical libeller. In 1802, he startled his friends by the publication of "An Essay on the Immateriality and Immortality of the Human Soul," which reached a second edition in 1803, and which was reprinted in America in 1829. He then sold the copyright for £30, and the book was kept in print half-a-century. In 1809, he retired from the unprofitable business of shoemaking, and encouraged by Dr. Clarke, devoted himself to literature, and he published "An Essay on the Identity and Resurrection of the Human Body," which Dr. Clarke revised for him, and which commanded the attention of scholars and divines. In 1805, Dr. Coke employed him as his amanuensis, and in 1816 he became his biographer. In 1811 he published "The Being and Attributes of the Deity:" it was one of fifty essays for a prize.

When Mr. Drew first arrived in London, he had a cordial welcome, at the home of Dr. Clarke. His grotesque provincial appearance greatly amused the doctor's sprightly daughters, one of whom after being introduced, retired, and wrote on a slip of paper her description of Mr. Drew thus

"Long was the man, and long was his hair,
And long was the coat that this long man did wear."

After dinner, his coat tails were shortened, and he was otherwise modernised by the Misses Clarke, who had by their father been taught to hold him in great respect, so they wished to make him look genteel.

Mr. Drew was introduced to the Rev. Dr. Kidd, of Marischal College, Aberdeen, who perceived his great natural ability, and after carefully studying his published books, procured for him the honorary degree of M.A. from his College in 1824. He owed as much to indomitable energy and religious principle, as to natural endowment. His plodding industry secured for him his great success. Religious men encouraged him, and in religious investigation he achieved his fame. He wore himself out in his work; and at the end of 1832, when utterly prostrate in mind and body, he went to Cornwall for rest; but he never rallied, and in the full assurance of faith in Jesus, he died at Helston, 29th March, 1833, aged sixty-eight years.

Joseph Butterworth, M.P.

[*Born*, 1770 : *Died*, 1826.]

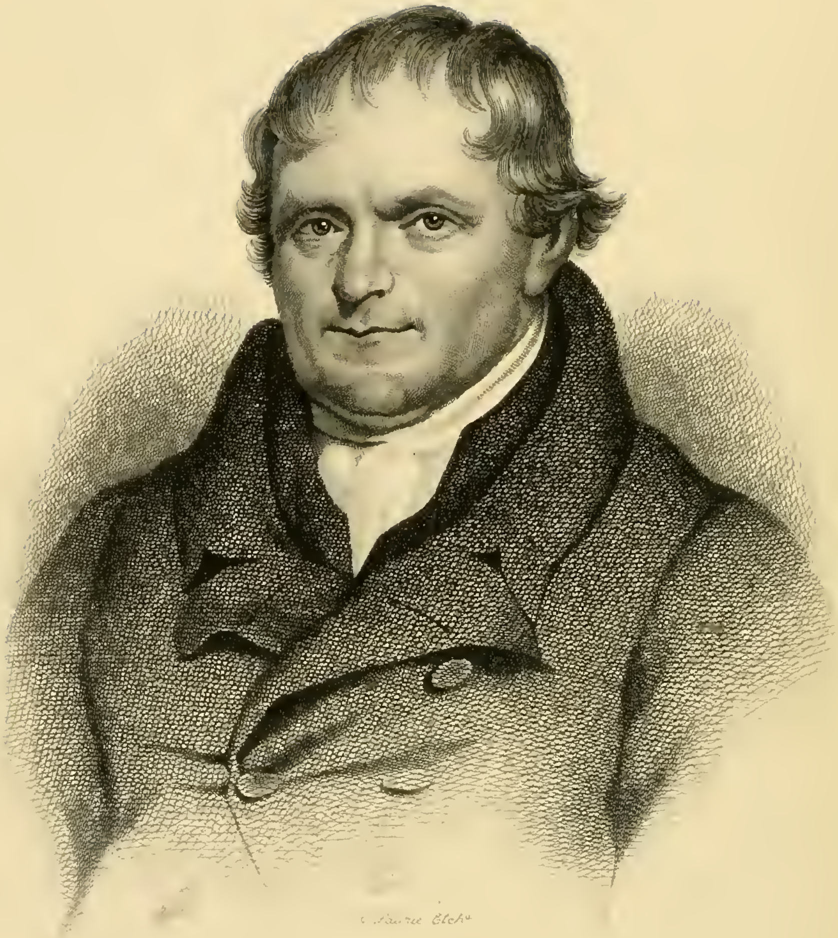
HOME piety is a blessing which is seldom lost upon children brought up under its influence. A home of that character existed in the city of Coventry, at the close of the last century, where dwelt the Rev. John Butterworth, an excellent Baptist minister, who had descended from an ancient family of influence and respectability in Lancashire. One son of that family came to London in early life, and established himself in business in Fleet Street, near the Temple, as a law-bookseller. Joseph Butterworth was born at Coventry in 1770; his father had made for himself reputation as the author of "A Concordance to the Bible," a work of so much value, that early in the present century Dr. Adam Clarke revised and republished the work, and it had a considerable sale, and is still in some repute as a work of reference.

Joseph Butterworth was a young married man of twenty-five, when Adam Clarke was appointed, in 1795, one of the Methodist ministers in London. Adam Clarke married, in 1784, Mary Cooke of Trowbridge, and since she had left home, her youngest sister, Anne Cooke, had become the wife of Joseph Butterworth. On taking up his abode in London, Mr. and Mrs. Clarke were surprised by a visit from the newly-married Mrs. Butterworth; not having seen her sister for more than ten years, Mrs. Clarke did not at first recognise her sister in the fashionably dressed lady who advanced so cordially to salute her, but hearing her say, "Surely you do not know me?" the voice was recognised, and opened up all the channels of affectionate welcome. Soon afterwards both Mr. and Mrs. Butterworth called, and the peculiar kindness and remarkable urbanity of Mr. Butterworth so interested both Mr. and Mrs. Clarke, that the calls were repeated, and were sources of mutual pleasure. The propriety of hearing their brother-in-law preach was soon decided on, and they heard him in the Methodist Chapel in City Road one Sunday morning. That sermon was the turning-point in their lives. Mr. Butterworth, at that time, was not decidedly religious nor friendly to Methodism, but that sermon awakened his mind to new responsibilities. They called on Mr. Clarke during the week following, and Mr. Butterworth walked with Mr. Clarke to hear him preach at Leyton, the two sisters remaining at home. The conversation in both instances soon turned on personal religion and how to obtain it. On returning, Mr. Butterworth acknowledged to his wife that during the Sunday sermon he was convinced of sin, and that evening he had obtained the blessing of pardon. Mrs. Butterworth then made the same confession, and added that the conversation and prayer with her sister had resulted in her conversion, and so both returned home in the happy enjoyment of sins forgiven, and resolving to join the Methodist Society. Such a remarkable instance of a double conversion in members of the family is worthy of record. That meeting was a mutual and happy surprise; nor through all their succeeding lives did they ever turn aside from following after God, but continued to adorn His Gospel in the world; and to the end of their days they were firm pillars in His temple; were frequent worshippers in the City Road Chapel; and in the catacombs underneath that sanctuary they both now rest side by side, awaiting the resurrection of the just.

From the day of his conversion, the spiritual life of Mr. Butterworth grew and strengthened, and he laid himself out for constant service in the cause of God and His Church. When, in 1799, it became necessary to provide a fund for relief in sickness and age of Methodist preachers, Adam Clarke drew up the rules of that Society, and Mr. Butterworth became a subscriber of £15 per annum, and became the

Secretary to the Fund, serving for many years gratuitously. In like manner he became one of the chief patrons of the Bible Society, and of the Strangers' Friend Society established at Great Queen Street Methodist Chapel. He joined the Methodist society there, and held all the offices open to a layman, contributing to all the funds of the society with generous hand. When any distinguished strangers came to London on business relating to Methodism, they were welcomed under his roof. The Rev Adam Averill, Representative from the Irish Conference in 1804, was one thus entertained. In 1816, two clergymen from Prussia, sons of the pious Bishop of Berlin, came to England for information relating to the character of Methodism. Mr. Butterworth sent them in his carriage to the Conference, then sitting, accompanied by the Rev. Robert Newton, Secretary of the Conference. The result of that visit was, that on their return to Prussia, the accounts they gave, and the Methodist books they took with them, were the cause of a great religious awakening in that country. Professor Tholuck was one of the company presented at that Conference. On another occasion, when Dr. Thomas Chalmers, in 1824, preached in City Road Chapel, Mr. Butterworth was one of the leading official men present. In 1812, on the death of Mrs. Stewart, whose husband had in 1806 left the sum of £10,000 to Methodism, and £3200 to City Road Chapel,—the only legacy ever left to that chapel,—Mr. Butterworth was chosen one of the five trustees to that property. The official copy of the deeds of that property are in the possession of the writer of this record.

It is, however, Mr. Butterworth's relation to Dr. Adam Clarke's "Commentary," and to the Methodist Missionary Society, that gathers the chief interest round his name. But for Mr. Butterworth, it is doubtful if the great "Commentary" would have been printed. When he found so much of the Notes were ready for publication, he entered into an agreement with Adam Clarke for its publication. The original MS. agreement relating to its publication, signed by both Joseph Butterworth and Adam Clarke, is in the possession of the writer, as are also the other official documents relating to the sale of the copyright in 1833. Mr. Butterworth, in his agreement, made the most liberal terms on behalf of Dr. Clarke, and he managed all the financial business relating to the "Commentary" up to the time of its completion; he lived only a short time after the whole was published. The fact of owing his conversion to the preaching of Dr. Clarke, led Mr. Butterworth to lay himself out for service on his behalf in many ways of which the public has no knowledge; but in 300 unpublished letters of Dr. Clarke's to his wife, which the writer owns, these acts of generosity are recorded. The services which Mr. Butterworth rendered to the Methodist Missionary Society were, from the time of its formation to his death, of incalculable value. He was the first permanent London Treasurer of the Society, and he presided at all the Anniversary Meetings from 1819 to 1826. He represented Dover in the House of Commons, and became the first Methodist Member of Parliament, and in various ways was able to serve the Connexion, and especially to defend the missionaries when they were assailed there. His catholic spirit and general benevolence were known throughout London. One day in each week he received applicants for pecuniary relief, inquiring into each case himself. A friend, asking his servant how many petitioners had been admitted that day to ask alms, was answered, "Nearly one hundred." His intercourse with strangers from abroad was extensive, and his hospitable table had such visitors constantly. He was a devout Christian, the leader of a class of young men at City Road at six o'clock on Sunday morning; he had daily worship in his family, and took part in most of the charities of London. He died suddenly at home, 30th June 1826, aged fifty-six years. About forty carriages were in the funeral procession. A handsome monument to his memory is erected in City Road Chapel, which includes his portrait in medallion, and a lengthy inscription written by Dr. Adam Clarke. Rev. Richard Watson preached his Funeral Sermon, which was published.



C. Laurie Etchd

WILLIAM DAWSON

Thomas C Jack London & Edinburgh

William Dawson.

[*Born*, 1773: *Died*, 1841.]

YORKSHIRE has been a generous contributor to the preaching power of Methodism, both in the ranks of the itinerant as well as in those of the lay preachers. In the early years of the nineteenth century, three men of remarkable preaching power lived in as many adjoining small villages a little beyond Leeds; they were: "Sammy Hick, the village blacksmith;" "Billy Dawson, the Barnbow farmer;" and David Stoner. The latter became an itinerant preacher, but his zeal in seeking to save souls outran his strength, and his race was soon run. Of Mr. Dawson there exists a record of wonderful interest, which the Methodists, both in England and America, will never let die.

William Dawson was born at Garforth, 30th March, 1773. His ents were Luke and Ann Dawson; they had ten children, of whom illiam was the first-born, and that family they had to rear with an ome of twelve shillings per week, the wage of a colliery steward. hen the father died, William succeeded to the office and its endowment, and for twenty years the stipend was the same; but in 1793 it was raised to fifteen shillings, all which William gave to his mother keep the family. The family removed to Barnbow, a village of 70 people, in 1777, and William was sent to the care of a relative, hen he cried day and night for about six months, and to that circumstance he attributed the strengthening of his lungs, and his vigorous constitution. Poor though they were, the boy was educated, became an ardent reader, a close student, a devoted churchman, and was for many years under the careful instruction of several clergymen,—Mr. Atkinson, Mr. Graham, and Mr. Dikes,—each of whom discovered in the boy mental powers of more than ordinary attraction. His chief religious teacher was his pious mother, of whom he often spoke with deepest regard and affection. In 1790, he read Doddridge's "Rise and Progress of Religion in the Soul," a book which led him to dedicate in a solemn covenant all his life to the service of God. One of the companions of his youth entered the Church, and efforts were made during several years by clergymen to obtain for young Dawson a university training, that he also might enter the Church. That business was in the balance several years; in the meantime, the Methodists visited and preached in the locality where he resided; he heard Samuel Bradburn in 1794 preach a sermon of marvellous power; in 1795 he heard Joseph Benson preach a sermon which broke down all his prejudices, and then he heard Alexander Mather. New light broke into his mind; he had previously had no higher ambition than to follow the plough, when the Rev. John Graham asked him if he was disposed to change his drab coat for a black one.

After hearing the Methodists, he felt called to new spheres of usefulness; he conducted week-night services in church school-rooms; and afterwards he assisted at Methodist services. He took the cottage lecture for the clergyman, with much satisfaction to the people; he diligently studied the Bible, and wrote numerous theological essays, some of which are preserved to this day. He was a young man of superior parts, struggling with difficulties he could not surmount; these closed all avenues to the Church, but his way towards Methodism was steadily opening, and he was engaged to preach for them in his own parish, and soon afterwards in parishes beyond, where his earnest mode of address made him a great favourite. In 1801, he was received as a local preacher, and was so useful in the work, that in 1802 he was recommended to the Methodist Conference as an itinerant; but failing to get his brother appointed to the stewardship he held at the colliery, as the only support of his mother and her children, he resolved to retain the stewardship and give up the ministry. It was a noble and heroic resolve, which he kept with unflinching integrity for thirty years. His mother died in 1824, after which he took the responsibility of providing for the family she left. He rented a farm at Barnbow, which he carried on with the colliery business, and the farm became his home till nearly the end of his life. Even there his mode of life was simplicity itself. He never married. He had his bed on the floor; and when the writer of this sketch visited that farm twenty years ago, he saw in the bed-room the ink marks on the floor by the bed-side, where Mr. Dawson had done all his writing for a quarter of a century,—the floor and back of a book serving the purpose of desk and table. The incidents gathered on the spot, during that personal visit, have furnished interesting material for many an article since.

With the opening of the nineteenth century, Mr. Dawson's popularity began to extend to districts beyond Yorkshire, and he had to be constantly on the wing on Saturday afternoons to preach special sermons on Sunday. In 1813, he had to take part in the great meeting held at Leeds, at which the Methodist Foreign Missionary Society was founded; and from that time his reputation as a speaker gradually spread throughout the Connexion. His ministry became more energetic and impressive, and some of his sermons and speeches, based on special incidents, obtained wide popularity and influence. He was sometimes terrible in the use of imagery, and his allegorical speeches were known by such names as The Railroad, The Telescope, The Musical Clock, The Reform Bill, The Enclosure Act, The Silent Man, The British Lion, The Slave Speech, Openings of Providence, and Missions to the Heathen. His Windlass Sermon the writer heard him preach; and his sermon on the Prodigal's Return was so vividly descriptive at Sheffield, that when he had brought the old father and the prodigal nearly together, he exclaimed, "Open the door; let him in!" and the audience rose and looked towards the door to see them meet,—such was the power of his oratory and his delineations.

During more than thirty years, Mr. Dawson was, as he designated himself, a "travelling" local preacher; visiting every part of England before railways were made,—only in two or three localities,—making on an average one hundred journeys annually, and preaching from seven to ten sermons every week, always supplemented with a collection. In this way he gathered thousands of pounds on behalf of trust funds, and for Sunday schools, all over the Methodist Connexion. But his chief services were in aid of the Missionary Society, in the promotion of which he felt his whole soul absorbed; it was as his meat and drink to advocate that cause, and he thought no sacrifice or toil too great so that he might benefit that Fund. In 1836, the demand for his services in that department awakened the attention of some mutual friends of the Missions and Mr. Dawson, who had long cheerfully neglected his farm to plead for the cause of the heathen, and they commenced to raise a fund of £3000 or £4000, to be placed in the hands of the Missionary Treasurers, they consenting to allow Mr. Dawson £150 for life, that he might have all his time to devote to preaching and speaking. He accepted the proposal. In 1837 he relinquished his Barnbow farm, at which the family had resided sixty years, and thenceforward he gave up six months in the year to serve under the direction of the Committee, and six months to accept invitations as he thought best. At that time the writer attended one of his Sunday evening services, and sat with Mr. Dawson in the school-room after the service, till eleven o'clock, when he had registered the names and addresses of thirty-six converts at that one service. He took an active part in the celebration of the Centenary of Methodism in 1839, and continued to preach almost daily. On 4th July, 1841, when intending to preach at Colne, Lancashire, he died suddenly at two o'clock in the morning, aged sixty-eight years. So much was he beloved, at his funeral, at Barwick in Elmett, near Leeds, there were more than a hundred persons on horseback and eighty-six carriages in the funeral procession. He was indeed a man of God, and servant of His Church.

Thomas Farmer.

[*Born*, 1790: *Died*, 1861.]

THOMAS FARMER was a man who might justly be designated an untitled nobleman. His name stood on the Report of the British and Foreign Bible Society as one of its Vice-Presidents, his colleagues being worthy noblemen with distinguished titles; but the gifts by Thomas Farmer to the funds of the Society were more than all the titled patrons put together. His munificence to the cause of God, and to benevolent enterprises, none knew but himself or his family, and great as were his gifts, he never considered his contributions gave him any supremacy in council, or any authority to dictate on any committee.

Thomas Farmer was born at Kennington Common, Surrey, 7th June, 1790. His father was Richard Farmer, of Wolverhampton, who established extensive chemical works, in the last century, at the rural village of Kennington, a southern suburb of London. Richard Farmer was a Methodist, who attended the ministry of the Wesleys, first at the Foundry, then at the New Chapel, City Road. Thomas was not a year old when John Wesley died, therefore had not the privilege of hearing him preach; but surrounded by the happy influences of a religious home, and educated at a private school in Middlesex, in which godly instruction formed part, he was led to decide for God in the year 1809, and joined the Methodist Society. Called into the full enjoyment of the privileges of the Gospel himself, he became useful in the church of his choice, first as a Sunday-school teacher, then as its superintendent, and laid himself out for service in other spheres of duty, in which he was greatly encouraged by Joseph Butterworth, Esq., M.P., and Dr. Adam Clarke, whose friendship he greatly esteemed. In 1817 he found another friend in the Rev. Jabez Bunting, who appointed him to the office of class-leader, which brought him directly into personal contact with the ministers and leading laymen in London Methodism. He not only gave willing service, and cheerfully and generously began to sustain the various funds of Methodism, but from the time of his first election to office, till the time of his death, he was in the front rank of Christian workers and givers of his generation.

His interest in the Wesleyan Missionary Society began early in his life; he caught his inspiration in that holy cause by personal intercourse with the seraphic Dr. Coke, whose companion he was in some of his begging expeditions from house to house on behalf of missions to the heathen. His love and zeal in that cause knew no bounds: he knew and esteemed Mr. Butterworth, the first London Treasurer of the Missionary Society, and Mr. Haslope, his successor, until in his turn Thomas Farmer was chosen Treasurer to the Wesleyan Missionary Society, which office he held for a quarter of a century, and never was service more cheerfully rendered, or the office sustained by larger voluntary gifts. He knew well how the money was spent, how urgently it was needed, how much good it effected, and he gave to it to the full extent of his means; all the large profits of his extensive commercial business went into his benevolent purse, and with his own hand he freely and ungrudgingly distributed the whole, year by year, for many years.

He began business at the age of twenty-two, in 1812, first as partner with his father, and afterwards he became sole proprietor. He began life with affluence, directed with pious frugality, and he was blessed with business talents, and the smile of Providence on his endeavours. He would occasionally refer to his commercial prosperity, which brought him continued happiness and joy, and which he attributed to three things—namely, his early conversion to God, his happy marriage, and the consecration of his earnings to God. When he began business he took upon him Jacob's vow: "If the Lord will be with me, &c., I will surely give the tenth unto Thee," and as

Providence added to his property, he increased his scale of giving proportionately; for many years of his later life he sacredly set aside the entire profits of his extensive business for religious and charitable causes. He was one of the earliest, and became one of the oldest members of the British and Foreign Bible Society, which he found often to be helpful also to the cause of Foreign Missions, in which he was so deeply interested. Those were the two interests his affectionate sympathy was most centred upon, and to those must be added his great love for Sunday schools, the Evangelical Alliance, and the Strangers' Friend Society. He was also a member of the committee of many other benevolent agencies; and so numerous were those duties that he devoted the largest portion of his time to forward benevolent enterprises.

Gatherings for charitable purposes were often held at Gunnersbury, where he resided; one of his chief pleasures was to welcome under his roof, to share his generous hospitality, some veteran returned missionary, bronzed by the toils of labour on tropical soil. He sought always to honour God, and in return God honoured him. Light from heaven seemed to beam upon his spirit, and it was reflected in his countenance. He was a favourite as chairman of missionary meetings or the stone-laying of new chapels; his bright smile, gentlemanly bearing, accurate information, and business habits, seemed to command success; while in private, his hospitality and delicate sympathy cheered many hearts. At the age of seventy he endured a painful illness of many months, during which his patience, cheerfulness, and courtesy were remarkable, and in the midst of his sufferings he took a lively interest in all religious movements. Knowing that disease was doing its work, he was cheerful, and a beautiful radiance indicated peace within. His loved family and his large possessions were no tie binding him to earth; he longed to depart to be with so many loved friends who had gone before him to heaven. In great peace he entered into rest, 11th May, 1861, aged nearly seventy-one years. He was interred in Highgate Cemetery—having selected his own grave shortly before his decease. His bust is in the Wesleyan Mission House, London; and his portrait is in the centre foreground of Agnew's Picture of the Centenary of Methodism—the meeting held in Olham Street Chapel, Manchester, in 1838; he is seated by the side of James Heald, of Stockport.

James Heald, M.P.

[*Born,* 1796: *Died,* 1873.]

DERBYSHIRE has contributed considerably, both during the eighteenth and nineteenth centuries, to the wider diffusion and perpetuation of Methodism. In the village of Chinley, in that county, there lived one James Heald, who had a son named after himself. That second James Heald left his native moorland home, and settled in Manchester, where he engaged with others in calico-printing. He afterwards removed, with the fruit of his labours, to Portwood, near Stockport. He afterwards bought property at Waterside, where he introduced Methodism, and married for a wife the daughter of John Norris, a last-century Methodist preacher. He was an upright man, and was known as "Honest James Heald," and they had a family of fifteen children, the second of whom was the subject of the present sketch.

James Heald was born at Portwood, 1st March, 1796, of Methodist parents, who early taught him to fear and love God. He was sent to a private school at Rochdale, where he was kept under religious influences, and learned just so much knowledge as fitted him for a commercial life, and no more; nothing in arithmetic or calculation ever had any difficulty for him. His father's energy in business laid in his mind a broad and solid foundation for success; but his father's business had no charm for him, his taste lay in banking and financial operations, and he left calico-printing, partly from indifference to it, partly from a severe affliction which befell him at that time, but more from a secret and growing desire to be more directly engaged in the service of the Gospel. He was converted in his youth at his father's works, aided by the prayers and counsel of a godly uncle named Crompton. The change he experienced was real and abiding; he became an entire and devoted Christian.

His father died of heart-disease, in 1816, and the year following he disposed of the business and removed to Manchester for a short time, intending to study under the Rev. Dr. Burton, with the view of becoming a clergyman. But God had other plans in store for him; he had a warm admiration for the doctrine, worship, and formularies of the Established Church, but at heart he was a thorough Methodist; and at that time he had a conversation with the Rev. James Wood, which riveted his attachment to Methodism. This was much strengthened soon afterwards by the kind words and decided action of the Rev. Richard Reece, superintendent of the Manchester circuit, who one evening announced from the pulpit that "Brother James Heald would preach in the morning at five o'clock." He dare not disobey, kept the appointment, performed the duty with so much satisfaction that his name was at once put on the plan as a local preacher, and it remained there for half-a-century. Some of the outlines of his early sermons are preserved, and indicate his qualification for the office, but those are the only manuscript records he has left of his religious life. He was also from early life a class-leader, which office he held for about half-a-century. He had a large class composed mostly of working people, in whose welfare, both temporal and spiritual, he ever took a deep and active interest. In the class-meeting he gave the strongest evidence of his great power in prayer, often pleading most earnestly with God on behalf of those committed to his care. Two of his sisters were married, one to Mr. Parker, the other to Mr. Mounsey, and it was largely owing to his prayers that they became converted to God.

In 1825, he disposed of his estate at Portwood, and purchased another estate at Parr's Wood, near Stockport, where he made a permanent home for his mother, his sisters Maria and Margaret, and himself; and that home became for nearly half-a-century one of the most hospitable Methodist centres in England. There he began to take the most active interest in public institutions in Stockport and other places. In 1828, he became Treasurer of the Dispensary, and through his constant endeavours soon saw it enlarged to the present Infirmary. He gave most of his time to watch over, direct, and promote the success of most of the charitable, philanthropic, and religious interests of the locality. Scarcely a day passed without some appeal being made to his purse; he gave time to consider each application, and seldom sent one away without rendering some aid, however distant the case might be removed, if it had a worthy claim. The extent and variety of his charitable contributions were known but to himself, and of those, when they were satisfied, he kept no record. After his death, the letters of sympathy sent to his sister made known, to some extent, the variety of his annual gifts.

To Methodism he was a most devoted and affectionate son. He was the chief cause of the erection of the large chapels at Stockport; he was for many years the generous circuit steward there. His name appears in the first published Report of the Wesleyan Missionary Society as a subscriber, and it occupied a foremost place there ever afterwards; he was for forty years a member of the Committee, and was more than ten years Treasurer to the Society. He was a great patron of the Wesleyan Theological Institution, especially of the Didsbury College, and the beautiful Heald Memorial Chapel there was the gift of his sister to preserve his memory. His benevolence extended to commercial life also. In 1839, a bank was in difficulties; he became a director, provided relief, stood by it for over thirty years, and watched it rise to become a great and safe concern. He was a man of the highest commercial as well as religious principles, and was just and exact to a farthing. He was stern in his integrity and uprightness, and firm as a rock in his convictions; calm in agitation, effective in argument, able as a public speaker, but not impassioned. He represented Stockport in the House of Commons from 1847 to 1852; and when defeated at Oldham afterwards, his friends gave him a costly Bible to keep as an heirloom. He retained good health for seventy-four years, after which bronchitis prostrated him, and limited his exertions;

but he spared not himself whilst he could leave home. Paralysis seized him—1st October, 1873—which soon proved fatal. He lingered, enjoying the light of God's countenance, till Sunday, 26th October. In the morning he partook of the Holy Sacrament, and in the evening he joined the redeemed of the Lord in heaven, aged seventy-seven years. He was interred in the family vault at Chapel-en-le-Frith, in the Peak of Derbyshire. His portrait has a prominent place in the fore-ground of Agnew's fine Picture of the Centenary Meeting held at Manchester, in 1838, where he is seated by the side of Thomas Farmer.

"Methodism possessed in James Heald, for half-a-century, a firm, consistent, judicious, liberal, and never-changing friend. His sagacity and soundness of judgment were early developed; and his acquaintance with the Methodist system, in itself, its workings, its relations to Church and State, its influence upon England and the world, and in its position amongst the evangelical forces of Christendom, was speedily matured. This was largely owing to the careful way in which he always read the literature of Methodism; and partly to the thorough training he received from the leading men in the Connexion, lay and ministerial, with whom he was constantly having intercourse, public and private. His life was bound up with Methodism; he was in all its counsels; he aided in the projection and accomplishment of all its schemes; and, as a rigid conservative, gave his utmost strength to the resistance of violent changes which were attempted upon its constitution. In the times of its great joys, such as the Centenary in 1839, and the Missionary Jubilee in 1863, no one more heartily or more liberally rejoiced. Methodism has never been bereaved of a more loyal, more generous, and true-hearted friend."

John Fernley.

[*Born*, 1796: *Died*, 1874.]

RICHES bring responsibilities which but few men discharge so as to give them satisfaction at the end of life. To this rule there are honourable exceptions, and when a man distributes his wealth in his life-time in the proportion as God has prospered him, he has the double joy of giving and seeing others made happy in receiving. Just such a person was the subject of this sketch.

John Fernley was the second son of Thomas and Mary Fernley, of Stockport, where he was born 12th April, 1796. His parents were both godly Methodists, and in their happy home their children were always under religious influences. John was accustomed to attend the Methodist services on the Sunday, and occasionally on week-day evenings. When he was about nineteen, his mind was awakened to a sense of the need of knowing his sins forgiven; and for two years he had longed to meet in class, but no one invited him to do so, till 1815, when Thomas Smith gave him a helping hand, and took him to his class. In July, that year, he entered into the liberty of the children of God; he then entered into a covenant to be on the Lord's side, and the resolution then taken was never afterwards broken. At twenty-one his mind was drawn towards the ministry, and an interview he had with the Rev. Legh Richmond nearly determined him to study for the Church of England. He commenced to learn Greek and Latin; but meeting with the Revs. Dr. Townley and David M'Nicoll, they found his mind was fixed on Methodism. He spent two or three years at home studying, but gave up the idea of entering the Church, or even the Methodist ministry, and in 1818 he joined his brother, Thomas Fernley, and Martin Swindells in the business of twist-spinners. He soon found his mind wholly absorbed in business concerns, which, in eighteen months, yielded such a handsome return, that he felt sure he was then in his right path, his "conscience applauding" the choice he had made. He did not fall into the love of money for its own sake, but for the good which it would enable him to do.

In 1821, he began housekeeping, observing the most orderly habits and keeping exact accounts of both income and expenditure. He commenced holding daily prayer with his household, a happy custom which he observed for more than half-a-century. In 1823 he was made a Methodist class-leader at Stockport, and he continued to hold that office during his life; but he did not yield to the invitation to become a local preacher, not being clear in his mind that his vocation was in the pulpit. He was a believer in the power of prayer, and himself established a seven o'clock Sunday morning prayer-meeting in his warehouse, which he himself attended and took part in. In 1825, he removed from Stockport and settled in Grosvenor Square, Manchester, making his home a central attraction for Methodist preachers, itinerant and local. In 1827, he married Eliza, the daughter of James Wood, Esq., and having an ample income secured for life for his wants, tastes, and charities, he retired from business, and gave all his time to promote the interests of public institutions and Methodism. A young, active, and intelligent man, wealthy and well connected, offices multiplied on him. Dr. Bunting, then residing in Manchester, requested Mr. Fernley to become Treasurer to the Chapel Fund, an office for which he was well fitted, and which he served for many years with great advantage. He was the ever-ready supporter of those plans which soon brought the Fund to its present perfect condition. He was also one of the earnest patrons and promoters of the scheme for establishing a Methodist Theological Institution; and he became an active Trustee and Treasurer of the Oxford Road and Ancoats Chapels, Manchester, and Treasurer of the Oldham Street Trusts. He threw his whole soul into these responsibilities, and his devotion and success caused him to be often the only member of a committee present, so that he facetiously called himself "a committee of one."

Mr. Fernley was a man of most catholic character. He was four years Secretary of the Stockport Dispensary and Fever Hospital. He afterwards became Deputy Treasurer and one of the House Stewards of the Manchester Royal Infirmary; the erection of the present building, then one of the noblest in Manchester, he superintended from the foundation to the top-stone. He also became Deputy Treasurer of the Lunatic Hospital, and with the aid of Dr. Dickson drew up a code of rules for its government; he also revised the rules for the Infirmary. He gave his undivided attention and his whole time to promote the schemes of others for the benefit of his fellow-citizens.

In private life, Mr. Fernley was the centre of many happy gatherings. He gradually collected a valuable library, and in the selection, binding, and arrangement of his books, he displayed refined taste. His love of music amounted to a passion. He played on his own organ with much skill, and made a fine collection of the best sacred music,—that was his favourite relaxation. Stanley House became noted for its excellent music, and one result was shown by the publication of "Tunes New and Old," compiled by John Fernley and John Dobson, in preparing which, Mr. Dobson occasionally consulted the writer of this record. Mrs. Fernley was for many years a great sufferer, but she found much relief and consolation in the elevating music played daily by her husband on the organ. That beautiful organ, and much of Mr. Fernley's music, he bequeathed to the Didsbury Wesleyan College. The organ was their greatest solace when, in April, 1837, they had to part with their only boy when only thirteen months old, to them a life-long sorrow.

The winter of 1854 was spent by Mr. and Mrs. Fernley at Southport, with so much benefit to their health that Mr. Fernley had "Clairville" built, a beautiful residence in which every comfort was provided, and in which the winters of 1855 and 1856 were spent. In 1859, Stanley House was broken up, and they took up their permanent abode at Southport. There Mr. Fernley laid himself out for a succession of benevolent and religious enterprises of almost princely character, projected for the benefit of Methodism. First came Trinity Chapel, which occupied his attention for two years. It was a free-will offering, commenced in May, 1863, and opened in September, 1864. The ultimate success of that erection gave him supreme contentment. He next undertook the building and presentation of Wesley Chapel for the Ecclesfield neighbourhood. He also discharged the debt—£1500—on the minister's house at "Trinity," Dr. Wood giving a like sum to free the other minister's house from a similar burden. Mr. Fernley next determined to erect schools for the education of daughters of Wesleyan ministers; that beautiful building he superintended the erection of and rejoiced in its completion. The last business act of his life was to arrange for the final payments to be made for Trinity Hall. He gave £15 yearly as prizes for the best theological essays written by students at the Didsbury College.

The "Fernley Lecture" was established as the result of many years of consideration, the object of the Founder being, to secure an annual expression at the Methodist Conference on some leading topic of theology. The endowment yields £50 per annum, which each lecturer receives for his address; these are published, and as years roll on, an addition is made to Methodist divinity of very valuable sermons, essays, and treatises.

In 1869, Mr. Fernley's hearing failed, and he could no longer lead his society class. On returning from his last visit to class, he wrote, "I have sustained this responsible office from 1823 to 1869, forty-six years, and deeply regret having to relinquish it. All this time I can testify to the great benefit I have experienced in this form of the communion of Saints." In December of that year, Mrs. Fernley died; the loss of such a companion he deeply realised, for her memory was ever before his mind. He devoted much time to recording his thoughts in a full diary. He himself lingered on in increasing weakness till Christmas day, 1873, when he attended Trinity Chapel for the last time. He started for chapel on the following Sunday, but was unable to reach it; he returned home, his strength rapidly failed. He was unwilling to think any value rested on any work of his; he attributed all the good to his Saviour. He lingered on till January, 1874, when he peacefully entered into rest, aged seventy-seven years.

Sir Francis Lycett, Knight, J.P.

[*Born*, 1803 : *Died*, 1880.]

MANY men have striven to be useful to their fellow-countrymen in their generation; some have succeeded; a few have excelled nearly all their compeers. Amongst the latter class must be placed the distinguished citizen of London whose name is here introduced.

Francis Lycett was a native of Worcester, born 1803. In that ancient city Methodism existed in the last century; Worcester was made the head of a circuit in 1788, and it was a place which commanded the services of some of the best ministers in the Connexion. The Lycett family worshipped with the Methodists, and Francis was associated with them from his youth upwards. He was converted in his youth, joined the Society, and never afterwards wavered in his religious choice. His father was a glove-maker; and he gave his son the best education the grammar-school of the city afforded, after which he entered his father's glove works, and devoted himself earnestly and heartily to commercial pursuits. About the year 1830, the glove business declined at Worcester, and Mr. Lycett, then a poor man, accepted an invitation, in 1832, to take the management of the glove business carried on by Messrs Dent, Alcroft, and Co., in Friday Street, London. It was then only a small concern; but the business qualifications and thorough generalship of the new manager, soon produced so great a change, and increased the returns so considerably, that some ten or twelve years afterwards, Mr. Lycett was taken into partnership, and from that time the advances made were so considerable, that in 1865 it was said that his tact and master-mind had raised the firm to be the largest of its kind in the kingdom, doing business at that period to the extent of one million pounds sterling per annum,—and much of that success was publicly acknowledged to the energy and active superintendence of Mr. Lycett. In 1865, after an active partnership of twenty years, he retired from business, having realised about one hundred thousand pounds as his portion of the proceeds.

He joined the Methodist Society on coming to London. Methodism at that time had only feeble hold on the metropolis, but his preferences lay there; he was a Methodist from conviction, and as God prospered him in his worldly concerns, he did not disregard the claims God had on his purse. Hence some years before he retired from business, his name is in the Report of the Wesleyan Missionary Society as having given a thousand pounds to its funds. In 1880, when he died, his subscription remained, as it had long been, £200 per annum, and his previous gifts, £3680. He was a man of temperate and regular habits, by which he maintained his good health, and a comparatively youthful appearance, after he had counted seventy years. He was the architect of his own fortune, and was a fine example to young men of what industry and perseverance can achieve when associated with energy and will. From early youth he seemed to have grasped the idea of the progressive advancement and ultimate triumph of Christianity. His strong preference for Methodism was based on the belief that its institutions and agencies were peculiarly well adapted to promote that end. To these he steadily and sedulously applied his own abilities and influence. Hence, in 1860, when it was so clearly demonstrated that Methodist progress was immensely behind what it should be, and what was required of it, he conceived the magnificent idea of erecting fifty new Methodist Chapels in London in twenty years, each to accommodate at the least one thousand persons. For that purpose he most generously offered to give £50,000, provided the country societies would add another £50,000. The latter sum was raised, and a much larger amount, and the founder of all those edifices had the satisfaction and joy of selecting nearly fifty excellent sites, and laying the foundation-stones of about forty of those chapels. When he gave his noble gift, there were only sixteen Methodist Chapels in London in which a thousand persons could worship; he lived to see nearly sixty such places in the metropolis. It is easy to count the chapels built, and the new sittings provided; but the spiritual good accomplished already none can reckon, and what is in store for future generations to realise is beyond the power of imagination to conceive. In promoting this great and good work, Mr. Lycett's sacrifice of time, strength, and labour, were as remarkable as was his financial liberality.

As one of the leading citizens of London, Francis Lycett's name will long be remembered and held in high esteem. During the Lancashire cotton famine, owing to the American War, 1862-64, he was one of the liberal contributors to, and generous administrators of, the Mansion House Fund to relieve distress. In 1866, the year after his retirement from business, Francis Lycett and Sidney Waterlow were unanimously elected Sheriffs of London and Middlesex, and they served during the mayoralty of Christopher Gabriel, who was the first Methodist to become the chief magistrate of London. In 1867, the Queen conferred the honour of knighthood on both the Sheriffs, and the Lord Mayor was made a baronet. During his year of office, the Sheriffs had to visit Paris to present an address of congratulation to the Emperor Napoleon III., who fixed Sunday to receive the address; but the Christian Sheriffs respectfully declined Sunday business, and another day was fixed. Thus was a powerful emperor rebuked by a Methodist layman. As a thank-offering to God, during his shrievalty, he presented to the Methodists of Worcester a large piece of land on which to build a new chapel, and gave liberally towards its erection. He was assiduous in promoting the welfare of various charitable institutions in the city of London, which he aided with both time and means. He was one of the originators of the Liberal Club in the city, and took an active part in its management. His political principles were decidedly Liberal, and he contested three or four constituencies, in the hope of entering the House of Commons, but he was not successful. Worcester, his native place, would have returned him, only the Conservatives were a majority.

Sir Francis Lycett was greatly moved when in December, 1879, City Road Chapel was so seriously burnt; but he lived to see it restored, and to take part as a lay representative in the London Conference of 1880. He had hoped to see his dear friend, Mr. Alderman M'Arthur, enter on his duties as a Methodist Lord Mayor, but God ordered otherwise. His illness was not long, but it came as a surprise to his friends. He had reached the age of seventy-seven years, and, owing to his abstemious habits, had about him the freshness of youth, and a buoyancy of manner unusual for his years. He was in his place in the Green Lanes Chapel only a few days previous to his death ; and when there, seldom took his seat till the sermon commenced, looking after strangers, seeing them placed in pews and supplied with books. That chapel was his own creation ; he worshipped in it from its opening till he died. He especially enjoyed the week-evening services, and the Sacrament of the Lord's Supper. The suddenness of his removal intensified the grief of those numerous friends he had gathered around him. He died in great peace, 29th October, 1880, relying solely on the merits of Christ. He was interred in Highgate Cemetery, the Revs. Dr. Gervase Smith and Dr. Punshon taking part in the service, and both followed him to the grave two years afterwards. Funeral sermons were delivered afterwards in London and at Worcester. A handsome mural marble monument, with his portrait-bust, life size, and a characteristic likeness, has been erected to his memory in the City Road Chapel, London.

The will of Sir Francis was proved, the personal estate being sworn under £200,000, He leaves Lady Lycett £1000 and his household effects ; then follow fifteen legacies to relatives and friends, varying from £5000 to £100 each. He also left £24,000 to the Wesleyan Metropolitan Chapel Building Fund ; £5000 to the Provincial Chapel Building Fund ; £2000 to the Leys School, Cambridge ; £2000 to the British and Foreign Bible Society ; £5000 to the Wesleyan Missionary Society ; £2000 to the Home Missionary Society ; £1000 to the Worn-out Ministers' Fund ; £500 each to the Theological Institutions at Richmond, Didsbury, and Headingley ; £1000 to the Wesleyan Normal Institution, Westminster ; £2000 to the London City Mission ; £500 each to the Strangers' Friend Society, and six other charities.

Sir William M‘Arthur, K.C.M.G., M.P.

[*Born*, 1810 : *Still Living.*]

THERE are no men in the world with more stamina, and with sounder principles in politics and religion, than the Scotchmen who settled in Ulster ages ago, and have made that part of Ireland the centre of Irish industry and wealth. The ancestors of Sir William M‘Arthur originally dwelt in Argyleshire, but emigrated to the north of Ireland about the time of the Revolution. The father of Sir William was John M‘Arthur, born in 1763, who became a Methodist itinerant minister in 1792, laboured with great diligence, regularity, and usefulness till 1818, when he was compelled by disease to retire from active work; and for more than twenty years he resided at Omagh and Londonderry, preaching as health permitted, till 2nd March, 1840, when he died in peace, aged seventy-seven years.

William M‘Arthur was born at Londonderry, in 1810, and received a good commercial education; and when of age, settled in business as a general merchant in that city, where, by integrity, intelligence, and industry, directed by the fear of God, he soon secured the fullest confidence of his fellow-citizens. He soon found himself at the head of one of the largest establishments in that commercial city, an alderman in the corporation, and active in promoting such local improvements as the bridge over the River Foyle, and the magnificent line of quays which adorns its banks. The business begun in Ireland extended itself by branches in Sydney, Melbourne, and Adelaide, in Australia, which were founded and superintended by his younger brother, Mr. Alexander M'Arthur, who became a member of the Colonial Legislature.

The gold discoveries in Australia compelled the removal of the central business to London, and in 1857 Mr. William M'Arthur established himself in Colman Street, in the city—his Irish friends, and especially the cause of Irish Methodism, feeling deeply the loss his removal involved. He was in many ways a great benefactor to Ireland, and one of its most generous philanthropists; but he did not cease his patronage, or terminate his benevolence when he took up his residence in England: he has frequently visited Ireland since, and he has helped the Methodists in chapel building there; he and his brother contributed £3000 towards the erection of Wesley College, Belfast, of which Mr. W. M'Arthur laid the foundation-stone in August, 1865, and to promote whose claims he spent three months in the same year in the United States, calling personally on the writer of this record the day after his return to London, to report the progress of his mission, and his hearty reception in America by Methodists and others. His sympathies have led him to take part in other benevolent movements—social, educational, and religious—besides those of the denomination of which he is a firm supporter and warm-hearted member and official.

Ten years after he came to London, the great interest he took in public affairs in the city marked him out for spheres of special service, and in 1867 he was elected one of the Sheriffs of London and Middlesex, an office of great responsibility and importance, the duties of which he discharged with the highest satisfaction to the public. In 1865, he contested the borough of Pontefract, though unsuccessfully; but the decision was wisely ordered, as a much larger and more important constituency soon afterwards accepted him as their parliamentary representative, and since 1868 he has sat as member of Parliament for the large borough of Lambeth, in which he then resided. At Pontefract, he stated the basis of his political principles,—decided Liberal,—but the measures then contemplated have long since passed into history. He supported Lord Palmerston, has since firmly sustained the ministry of Mr. Gladstone, has been an advocate of Liberal progress, of whatever tends to ameliorate the condition of the working-classes, of religious equality, and of the removal of all fetters on trade and commerce. He is a sound and true Protestant, resisting the inroads of Ritualism, and the Romanising tendency of so many of the Established clergy. His name will long be remembered in London and Surrey, for his successful efforts to free the whole of the bridges over the Thames in London from toll; and that was for him a happy Saturday when, in company with members of the royal family, he was amongst the first to ride over the several bridges free from the exaction of toll. Sir William M'Arthur is now considered amongst the veterans in the House of Commons. He has taken the deepest interest, in Parliament, in all matters tending to promote the interest of our colonies; and it was mainly to his unceasing endeavours that the numerous islands of Fiji were added as jewels to the British crown, and placed under English protection.

In 1872, on the death of Mr. Alderman Hale, Mr. William M'Arthur was unanimously elected Alderman of the Colman Street Ward, in the city, in which he carried on his business. He is also a magistrate for the county of Surrey; and both in the city of London and in Surrey he has taken a most active part in the administration of justice. His public duties are numerous, and of a responsible character. He has for many years been chairman of the Star Insurance Society, a director of the City Bank, and also of the Australian Bank; also of the Eastern Telegraph Extension Company. He is a member of the Committee of the British and Foreign Bible Society; of the Wesleyan Missionary Society; of the London City Missions; of the Evangelical Alliance; and of the Sunday-School Union. When the Centenary of Sunday Schools was celebrated in the metropolis, he was one of the speakers at the great meeting held in Guildhall, in the city, when in his speech—a most interesting one—he said he had been a Sunday-school teacher for forty years, and many were in the audience as teachers who had been scholars under his instruction. He has often presided at the noon-day prayer-meetings in the city. Men of such varied occupations, so warm-hearted, and with such a wide range of usefulness, are very rare. There are plenty of rich men, and plenty of good men, but there are few only who combine riches and goodness with so much and continuous usefulness.

The 9th November, 1880, was the memorable day on which William M'Arthur, amidst the plaudits of half-a-million citizens, entered on the duties of Lord Mayor of London. The Lord Chancellor, on greeting him at Westminster, spoke of his excellent character, of his visits to New South Wales, South Australia, the Islands of the South Seas, and America, to promote philanthropic objects, as well as commerce, and said his zeal to promote the moral and spiritual interests of his countrymen, and of the native races in all parts of the world, was such as few could rival. He was chairman of the meeting at City Road Chapel, in 1878, to free that chapel from debt; he was chairman there in June, 1884, to commemorate the Centenary of Enrolling Mr. Wesley's Deed of Declaration in 1784; he was a member of the Ecumenical Methodist Conference of 1881, and gave all the representatives a reception at the Mansion House, himself entertaining Bishop Simpson there. He was one of the most liberal supporters of Sir Francis Lycett's Metropolitan Chapel Building Fund; and he himself, in 1883, inaugurated a new fund for the same purpose, giving £10,000 to commence it, towards the erection of fifty new Methodist chapels in London, to seat from 500 to 800 persons each—his brother, Alexander M'Arthur, M.P., giving £5000 for the same purpose. At the age of seventy-four, he was zealous in his duties as a citizen, devoted to his Parliamentary responsibilities, and as devoted as ever in promoting the cause of God and Methodism.

Considerable disappointment was manifested by the public of London, that Alderman M'Arthur should retire from the office of Lord Mayor without any mark of distinction being conferred upon him; shortly afterwards, the Queen appointed him a Knight Commander of the Order of St. Michael and St. George, a title not hereditary, but given to persons who render special service to the colonies of England.

In October, 1884, Sir William M'Arthur, feeling the infirmities of seventy-four years, intimated to the electors of Lambeth, much to their regret, that he did not intend to offer himself for re-election when the present Parliament was dissolved.

Thomas Bywater Smithies.

[*Born*, 1817 : *Died*, 1883.]

THOMAS BYWATER SMITHIES, in its fulness, will be recognised by fewer persons than it would be with the second name only initialed; the three initials, "T. B. S.," have been printed millions of times in connection with the beautifully illustrated cheap periodicals of thirty years following 1851. There has not been a man in England who has laboured so hard, so long, and so successfully, to provide and circulate pure literature—works advocating temperance principles, kindness to animals, and social happiness and prosperity—as did Mr. Smithies. He was a man so devoted to the work to which God called him, and of such pure and simple habits of life, that no titles could add any honour to his name.

Thomas Bywater Smithies (his mother's maiden name was his second) was born at York, 27th August, 1817. Father and mother were both industrious and godly Methodists, whose ancestry could boast of little more than their pure and earnest lives. From his mother, Thomas inherited a clear and sagacious mind, steady activity, and firmness of purpose, with a love of what was true, pure, honest, and gentle, which no after circumstances of life could alter; all the germs of these virtues he inherited, and his pious and gentle mother cultivated them till they all became settled principles in his life and actions. In very early life he learned to give part of his money to

God and His cause, until it became one of the greatest joys of his life; and giving to deserving objects, in his later years, was with him a passion and pleasure, to an extent known only to God and the numerous individual recipients. His mother dedicated him to God, and he consecrated all his powers to His service. As a child, he began to help Mr. Agar, of York, in preparing and distributing tracts. He was converted at fifteen, and joined the Methodist Society, and the accounts he read of missionary life led him to desire to go to Africa as a missionary, but the way did not open.

At the age of sixteen, in 1833, he entered on commercial pursuits, as a clerk in the Yorkshire Fire and Life Insurance Company, in which position he spent eighteen years, with devoted fidelity; and having hours in the morning and evening to himself, after he became a Sunday-school teacher, he spent much time in visiting the homes of the children in his class. What he saw and heard there of poverty and misery, led him in 1837 to become a total abstainer, that he might the more successfully plead with the drunkards. He began the first Temperance Society in York, and having no funds, he himself prepared and distributed the bills calling meetings. He originated missionary boxes for use amongst children in 1838, and gathered in York £15 the first year, and £30 the second year; by that plan many thousands of pounds have been collected by children who before gave nothing, and felt no interest in the cause. Now all that is changed. He began to visit the homes of the poor during the hours of Divine worship, and the amount of Sabbath desecration he discovered suggested the adoption of plans to lessen the evil, which he saw carried out. In 1840, he was associated with the Rev. John Rattenbury in revival services, and rejoiced in seeing as many as ninety conversions on one evening. This led to his giving a hearty welcome in 1845 to the Rev. James Caughey, an American evangelist, who did not meet with the kind reception from the Methodist Conference he deserved, and Mr. Smithies was his friend through many years of service, the writer of this record acting for some years as agent for the sale of Mr. Caughey's works. About that time, Mr. Smithies originated the holding of missionary meetings amongst Sunday-school children, when interest was awakened by the exhibition of idols, native dresses, and other things brought from heathen lands, ending with a good collection.

In 1847, when only thirty years old, and single (he never married, that he might provide for and take care of his venerable mother, and a suffering sister, who still survives—1884), he entered upon a wider sphere of philanthropic service, and instituted a Ragged School in York, in which he gathered and had taught, and otherwise cared for, 110 poor children. He originated the FIRST BAND OF HOPE in his own house; now they are spread over Christendom. He was led to this work by the result of his inquiries made with prisoners he visited in York Castle, finding, amongst seventeen convicts, fifteen who had been in Sunday schools, ten of whom owned that drink was the cause of their ruin. Ever after he got all the Sunday-school children he could, and all the members of his Methodist Society Class, to sign the pledge. In 1849 he left York, and came to London as managing secretary of the Gutta-Percha Works. In London his mind soon got new impulses and motives for action, which grew and developed into extensive benevolent enterprises.

Seeing what a mighty influence the Press was, he resolved to venture something in that direction, to improve and purify the literature of the age, especially that for the young. In 1851, he originated, at a great outlay, a new broadsheet, *The Band of Hope Review*, at one halfpenny; that involved him in loss for some time, but he meant good, not gain, so friends many came to his help. Having started that work for children, in 1855 he commenced for the industrious classes *The British Workman*, a beautifully illustrated broadsheet of four pages, advocating temperance, kindness, purity, love. Both those reached a monthly circulation of over three hundred thousand. He then began to issue illustrated tracts, dealing with the same moral, social and religious subjects, and these were circulated by millions. To these were added scores of Pictorial Wall-Papers; and then came other monthly periodicals, the titles of which were, *The Infant's Magazine*, *The Children's Friend*, *The Family Friend*, *The Friendly Visitor*, and afterwards *The Weekly Welcome*. For these he employed the pens of the most popular moral writers of the day, and each was profusely adorned with engravings in the highest style. Added to these, Mr. Smithies prepared and published numerous cheap and popular books, and others more costly, the latter edited by himself, with the simple "T. B. S." on the title-page.

Mrs. Catherine Smithies, his venerable mother, at fourscore, originated *The Band of Mercy*, which is spreading over England and America, to advocate kindness to animals; and it now forms part of the organisation of the Royal Society for the Prevention of Cruelty to Animals. The writer was associated with Mr. Smithies for some years in the circulation of his works, and enjoyed his friendship a quarter of a century. His mother died in 1877, and to preserve her name and memory, he had erected on Wood Green, where she lived and died, a handsome and large drinking-fountain, duly inscribed on the four sides of the base, which is surmounted by a granite obelisk seventy feet high.

The death of his mother soon showed a manifest influence on his own life. Although only sixty years old at that time, failing strength indicated an over-wrought frame. Ascending a flight of steps one day with the writer of these lines, he lingered on the way, and said he would give much to be able to climb as the writer had, and panted for breath. His energies slackened, but the fervor of his spirit remained. In his comparative retirement, for several years, he longed for more strength to continue his exhausting efforts, but God judged otherwise. When unable to do all his accustomed literary work, his religious duties were never abated, and his great love for the Bible and prayer, and for the sacredness of the Sabbath, were strongly manifested to the end of his days. He spent much time in prayer every day, and in meditating on God's Word.

In 1883, he could no longer leave home, but for brief walks in his beautiful garden; he hoped in the summer to again visit the seaside, but his utter weakness told him the end was near. On 19th July, when nearly sixty-six, he welcomed his sister's loving greeting, joined in the evening worship, then became unconscious, and in great peace entered into rest, 20th July, 1883. A multitude of friends, not mere formal mourners, attended his funeral in Abney Park Cemetery. All his valuable publications are continued, and will be a great blessing to millions, whilst he rests from his loved employ.

Samuel Danks Waddy, B.A., Q.C., M.P.

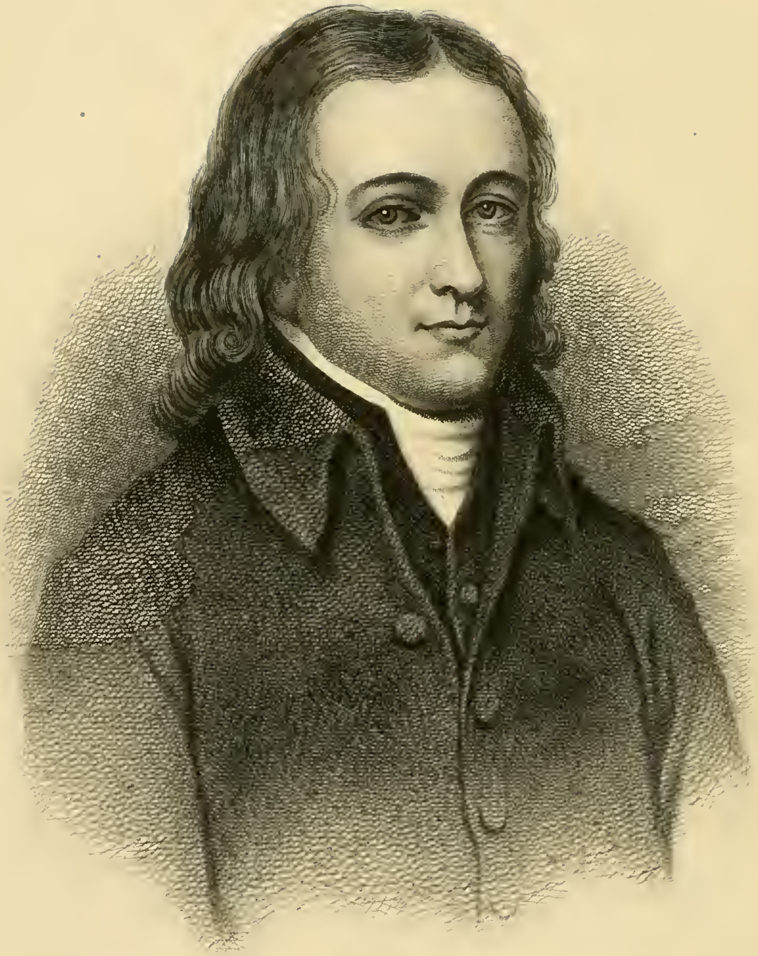
[*Born,* 1830: *Still Living.*]

TO INHERIT a good name, and to receive and hand down a bright family escutcheon, is a privilege and an honor, and this may be claimed for the subject of the present sketch. His grandfather, Richard Waddy, was a Methodist divine, and an excellent preacher during seven years of the last century. His father, the Rev. Samuel D. Waddy, D.D., was a distinguished preacher in the same body contemporaneously with Richard, the grandfather; and the grandson, Samuel Danks Waddy, takes a foremost place in the Methodist Connexion, as one of the most prominent and eloquent lay preachers of the body. Had he not chosen the law for a profession, he would no doubt, by his distinguished gifts and acquirements, have exceeded in eminence both his father and grandfather as a preacher.

Samuel Danks Waddy was born at Gateshead-on-Tyne, 27th June, 1830, whilst his father was travelling in that circuit. He was the eldest son of a numerous family, each of whom has made a good mark "on the sands of time" over which they have passed, but Samuel has surpassed them all. When he was about eleven years old, he entered Wesley College, Sheffield, as one of the first students at the opening of the College, his father being governor and chaplain thereof during the latter part of his stay there. Whilst pursuing his studies there, he made some happy and life-long friendships, but what was of far greater importance, he gave his heart to God, and joined the Methodist Society: the occasion was one of a remarkable revival in the College, which began amongst the young men themselves, and was chiefly carried on by them, night after night, till nearly every student was converted; also some of Samuel Waddy's sisters, and some of the College servants. It was one of the most successful and happy religious awakenings recorded in the history of Methodism, some details of which are printed in the "Life of the Rev. S. D. Waddy, D.D." From Wesley College, Samuel D. Waddy proceeded to the London University, where he took his B.A. degree at the age of twenty, in the year 1850. He chose the law for a profession, a decision which occupied considerable attention at home, and every care was taken to maintain his religious life, whilst preparing for the graver responsibilities of life. His success is indicated by the fact that, in 1858, he was called to the Bar of the Inner Temple, and he at once joined the Midland Circuit, where, for more than a quarter of a century, he has occupied a most prominent place.

His public career has been one of continued advancement. In 1874, he was created a Queen's Counsel, and that secured for him more clients than he had ever had. In 1876, he was elected a Bencher of his Inn. In 1874, he sought a seat in Parliament, and at the General Election that year, he was returned as Member for Barnstaple. He represented that borough till the death of Mr. John A. Roebuck, in December, 1879, when a vacancy occurred at Sheffield, where Mr. Waddy was so well known, and accepting the Chiltern Hundreds, he contested Sheffield, and was returned by a majority of 478 votes over his Conservative opponent. At the Election of 1880, he lost his seat there by only forty votes, more than that number having been kept drinking at public-houses, by some Conservative trickery, till after the poll was closed. It was not likely that a Member of Parliament so able and so useful, would long remain out of the House; so when a vacancy occurred in the representation of the city of Edinburgh, in November, 1882, Mr. Waddy was returned for that constituency, and he is at present (1884) Member for Edinburgh. Mr. Waddy's speeches in Parliament are always listened to with marked attention, they indicate that the speaker is master of the subject in debate, and what he says secures consideration, both in the House, and in the country when read in the reports.

Whatever influence Mr. Waddy may exert in Courts of Law as a pleader, or in the House of Commons as a legislator, it has been equalled, if not exceeded by his sermons in the pulpit, and his speeches on the platform. Unless exhausted by legal duties and responsibilities, he generally preaches every Sunday in the place where he may be staying; and his sermons are a source of delight and instruction to congregations large and small. On the platform he is one of the most effective and powerful speakers of the age. The Young Men's Christian Association has had him as a lecturer; quite recently he was the chairman at the Great Wesleyan Missionary Meeting in Exeter Hall. He was one of the founders of the Metropolitan Chapel Building Fund of Methodism, and one of its most able and effective pleaders in the earlier years of its existence. He has been a Member of Committee of most of the agencies in the Methodist Connexion. He is at the present time Treasurer of the Metropolitan Chapel Building Fund; a Member of the Committee of Privileges for guarding the rights of Methodists; a Member of the Committee of the Worn-Out Ministers and their Widows' Fund; a Member of the Committee to Provide Assistance for Necessitous Local Preachers; a Member of the Local Preachers' Mutual Aid Association, and one of the privileged few entitled by virtue of office, to attend the Mixed Conference of Methodism, without election. Mr. Waddy was married in 1860 to a daughter of Samuel Garbutt, Esq., of Hull, and has a considerable family, some of them grown up, and preparing to occupy places of importance like their distinguished ancestors.



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REV. ALEXANDER [illegible]

Alexander Kilham.

[*Born*, 1762: *Entered the Ministry*, 1785: *Died*, 1798.]

ALEXANDER KILHAM'S name has been before the public for more than a century, and it has furnished a theme for the highest commendation, and the severest condemnation; just as prejudice and ignorance have prevailed so has he been censured, but where he was best known and understood, there was he esteemed and beloved. There was about the man much that was lovable, hence he secured the affectionate regard of John Wesley and of the saintly Robert Carr Brackenbury, to whom young Kilham was personal servant and attendant before he became an itinerant preacher.

Epworth was the birthplace of Alexander Kilham, near to the Rectory House in which John and Charles Wesley were born: he entered life 10th July, 1762, at which time John Wesley was fifty-one years old. The parents of young Kilham were both godly Methodists, and they directed the steps and mind of their son in the ways of piety; but it was not till he was eighteen years old that Alexander decided his future career in life. When he was thirteen, George Shadford, Methodist preacher, when staying at his father's house, spoke seriously and kindly to Alexander, and the words deeply impressed his mind. A revival broke out in Epworth in 1780, in which three of Alexander's brothers were converted, and he also was spoken to by three female converts, who were anxious for his salvation. He devoted himself to prayer with his friends, and the result he thus records: "I found a sudden change on my mind, I could not weep, but I found a great love to every one around me, and my heart was filled with unspeakable joy, my heart was changed from mourning to rejoicing." He began to pray in public, joined the Methodist Society, and felt a desire to preach almost immediately. At the age of twenty he preached his first sermon, at Luddington, and found liberty in the work. At that time Mr. R. C. Brackenbury preached at Epworth, and young Kilham heard him; on learning that he was looking out for a young man to be his personal servant, he introduced himself, and the saintly Squire accepted his services, which proved a great blessing to Mr. Kilham, as he had time to cultivate his mind, and to be useful in the cause of God. He travelled with him over parts of England, met Mr. Wesley at Nottingham, attended Mr. Brackenbury during his long stay in the Channel Islands whilst Methodism was being planted there by Mr. Brackenbury, Adam Clarke and others. He left the island in June, 1784, and travelled with Mr. Brackenbury in England for a year, visiting and preaching both of them in various places.

On leaving Jersey Mr. Kilham afresh covenanted with God, on 6th June, 1784, to be His servant, wrote to Mr. Wesley offering himself for the itinerant work, and continued with Mr. Brackenbury till July, 1785, when he was accepted as a preacher, and stationed at Horncastle. He was earnest, diligent, and happy in the work, and encouraged by Mr. Brackenbury. In August, 1788, he was stationed at Learborough, and during his residence there, he married Miss S. Grey, a happy union but of only short duration. His intercourse with the preachers was to him most agreeable, and he resolved to remain an itinerant "provided there be no alteration after Mr. Wesley's death that shall make it advisable to desist." His colleague in the ministry talked with him "about alterations necessary in our Church Government." That was before Mr. Wesley's death. In 1789, he was removed to Pocklington, and in 1791, four months after Mr. Wesley's death, he was stationed at Newcastle-on-Tyne.

During the stay of Mr. Kilham at Newcastle, the disputes began in London between the trustees of Mr. Wesley's manuscripts, which was severe and protracted, the history of which has not yet been published, but it exists in the library of the writer. Mr. Kilham wrote two or three anonymous letters on the occasion, and thus began the contention which ended in his expulsion in 1796. In January, 1792, Joseph Courcley, whom Mr. Wesley had ordained, gave the sacrament to several societies, which soon led other societies to ask for the same privilege. This caused much contention, and some separations. The Rev. Thomas Taylor agreed with Mr. Kilham, that all the societies ought to have the sacrament, and the latter earnestly advocated their claims to that privilege. As he had a ready pen, he used it freely in that behalf, both by letters and pamphlets, and some of the prominent preachers, Jonathan Crowther, Jonathan Edmondson, William Bramwell, and others encouraged him in so doing, promising their help. In 1793, Mr. Edmondson offered to bear with Mr. Kilham part of the expense of defending "the cause of liberty in opposition to Methodistical bishops:" these were Mather Benson, Moore Pawson, Bradburn, and others. In 1794, the proposed plan for creating bishops (Cope and Mather were such) was strongly resisted, and nipped in the bud. Mr. Kilham was the most formidable opponent of the bishop party, and for his conduct in the affair, Mr. Mather resolved early in the controversy to accomplish his expulsion from the itinerant ministry. This is manifest in various published letters, broadsheets, and pamphlets, of 1794, 1795, 1796, now before the writer. In 1794 that extremity was named to Mr. Kilham as the penalty of his conduct in persisting in his publications, in defence of liberty, and the rights of the people. Backed as he had been by various preachers, who promised to defend and encourage him in his efforts; yet when they found such a formidable array of old preachers opposed to Mr. Kilham, and opposed to letting the societies have the sacraments from their own preachers, even from the hands of those itinerants whom Mr. Wesley had specially ordained for that purpose, they failed in their allegiance to him. But Mr. Kilham remained firm to the liberal principles he had espoused and advocated, and although it cost him his place in the Connexion, and the stigma of expulsion in the London Conference of 1796, yet he faltered not because of the penalty, he bore the whole weight of the condemnation of the Conference, and retired from the Connexion conscious in his own uprightness of heart and purity of purpose.

Alexander Kilham was a Liberal in advance of the men and the age in which he lived, he was born and died in the eighteenth century, but the principles he advocated, and for which he sacrificed everything, have been acknowledged in the nineteenth century to be both right and just, and even the Conference which expelled him for his honest persistency in his convictions and opinions, has since, by instalments, conceded to the societies all those privileges and advantages for which he pleaded. The attempt made to establish a Methodist Episcopacy in England signally failed, because it was made in an underhand and secret manner. Dr. Adam Clarke was the secretary of the Lichfield Meeting in 1794 when the plan was drawn out, and the first bishops selected, but because of its premature discovery, the minutes of the Meeting were kept secret, and it was not till nearly fifty years afterwards that they were discovered by the present writer in one of Dr. Clarke's portfolios. Jealousy and prejudice largely influenced the minds of the preachers who stood up in Conference to approve of the exclusion of Mr. Kilham from the Conference. Mr. Kilham was a dissenter, he acknowledged himself to be one, whilst the old preachers were foolishly clinging to some kind of figment that they were half churchmen. They were neither churchmen nor dissenters. Few of the preachers who took part in expelling Mr. Kilham enjoyed half so much happiness and contentment in their work as he did whom they had separated from them. The result was easy to foresee.

Set free from circuit work, and being assured that the cause he had taken was one which a large number of the members in society would approve, he visited many parts of England, both preaching the word in all faithfulness, with souls given for his hire, and explaining at length the cause of his separation. He visited Nottingham, Newark, Leeds, Sheffield, Manchester, Liverpool, Hanley, Newcastle, Burslem, Thorne, Snaith, Epworth, Chesterfield, Basford, Birmingham, and although he met with immense resistance from the preachers in some places, yet he preached everywhere he visited, either in chapels or in the open air. He was in labours more abundant, and the testimony of those who attended those services remains to-day incontestable evidence that the power of God was with them, and that his labours were made a great blessing to the people who heard him. His prayers were times of refreshing long remembered ; he had faith in the efficacy of prayer, and faith with his prayers ; he used prayer for his daily needs of every kind and proved its power by the deliverances wrought out for him.

Besides Mr. Kilham, William Thom, Stephen Eversfield, Alexander Cummins also left the itinerancy of Methodism, and they united together to form the New Connexion, which event took place on 9th August, 1797, in Ebenezer Chapel, Leeds, a sanctuary visited by the writer many years ago for its many hallowed associations in Methodism. The Connexion was formed on four broad Scriptural principles, and Mr. Kilham though not the founder, was one of the chief promoters of the Connexion, which began with a secession from the parent society of 5030 members. Mr. Thom was president of the first Conference, and Mr. Kilham the secretary ; he was secretary also of that in 1798. What positions he might have taken afterwards, had his life been spared, need not now be conjectured. At the end of the autumn of 1798, Mr. Kilham, who had been in ceaseless labours and journeys since the Connexion was formed, commenced a toilsome evangelistic journey in Wales in bad weather, and was greatly blessed in his work, but after five weeks' absence, he returned to his home at Nottingham, at the end of November, weak and much exhausted. In December he continued his labours, and returning home on 12th December, he took cold, and became ill, and for some days he suffered much from pain and prostration and the spitting of blood. As his bodily strength decreased, his spirituality of mind increased, and on 20th December, 1798, after saying "I am going to my Redeemer: tell all the world that Jesus is precious," he entered into the rest of the children of God, at the early age of thirty-six years. He left behind him a valuable MS. record, a volume of 658 pages of notes on passages in the Bible, now in the possession of the Rev. Thomas White Ridley, one of the Ex-Presidents of the Conference. There was great lamentation when Mr. Kilham died, for he had been made a blessing to many souls. Mr. Kilham was married a second time, 12th April, 1798, to Miss Hannah Spurr, an accomplished and pious lady, who survived till 1832, devoting her life to foreign missionary work. Her Life is published.

Thomas Allin.

[*Born,* 1784 : *Entered the Ministry,* 1808 : *Died,* 1866.]

THOMAS ALLIN was a man of whom it may be safely said, that in many respects, the New Connexion has never had his equal. Self-taught and self-trained, when awakened by the power of the Gospel, his entire nature seemed to have received a tremendous mental and spiritual impulse, which he felt he must obey or die. After Alexander Kilham, no man, perhaps, has influenced the New Connexion so much as Thomas Allin. He was the Richard Watson of that body, but he had a far more ardent nature. They resembled each other in keenness of observation, in style of argument, in general mental calibre, and in their similar modes of warfare. Both were shocked at atheism; and all the forms of unbelief only convinced them more fully of the divine origin of revealed religion. Both were self-taught, and both were smitten down by work before their time. The Church could ill spare them, but she did not know how to restrain their loving and intense natures. The study which is a weariness of the flesh, the worry that excites the nerves, and does not allow time for their restoration to a normal condition before they are again strung up to the highest pitch, the anxieties which beset a man who has to gratify admiring and expectant crowds, bear him down to the grave. Even now the same spirit is upon men; so that such men as Pastor Spurgeon have often to pay the penalty of greatness, much to their own discomfort.

Thomas Allin was born 10th February, 1784, in the village of Broseley, three miles from Madeley, Shropshire, and in the district under the pastoral care of the saintly John Fletcher, a minister whom Mrs. Allin greatly esteemed, and under whose ministry she delighted to sit. Thomas was the first-born of four children, and in his early days heard much of the honored and deeply pious John and Mary Fletcher. Both Mr. and Mrs. Allin were sincere Christians, members of the Methodist society; and they brought up their children in the fear and love of God, so that Thomas never knew a period when religion did not influence his heart and life. In 1787, his parents removed to Wednesbury, Staffordshire, where he was further brought under the influence of Methodist teaching. On the last visit the Rev. John Wesley paid to Wednesbury, 22nd March, 1790, young Thomas was six years old, and he went to hear the distinguished preacher. He got into the chapel, and saw the crowd, and heard the text, "What doest thou here, Elijah?" Small and young though he was, there was no room for him, for he was turned out into the cold and heavy rain, the consequence being a severe attack of pleurisy, which brought him near to the grave. That illness fixed on his mind, even at that early age, the fact that he had both seen and heard John Wesley; he was then happy in a clear sense of the love of God in his heart, and knew that God loved him.

Having a good voice, he joined the choir at the chapel, and attention to that duty kept him from evil company, and from many sins. The death of one of the singers, in 1798, made a deep impression upon his mind, led him to examine his own heart, and in a short time he was able to say he knew that his sins were forgiven. He did not like at first to meet in class, and for three years he denied himself the helps afforded by that means of grace. At Wednesbury, he was educated at the village school, after which he was a pupil in a boarding-school for a short time, but his acquirements were limited to a fair English education. Fond of learning, he made good use of every favorable opportunity to acquire knowledge. As a boy he gathered some of his companions together in the open air, where they had a kind of religious service,—singing, prayer, and preaching after their fashion, a tree stump usually forming the pulpit; in this way he gave early indications of the bent of his mind and thoughts towards the ministry. In 1800, he removed to Hanley, and joined the New Connexion Methodists at Bethesda Chapel; and uniting with the choir there, he found in one of the singers, Miss Anne Pointon, the young lady who afterwards became Mrs. Allin. He was then only sixteen.

At Hanley he was apprenticed at the works of Mr. George Ridgway, as an earthenware printer, at the Bell Works. He there met with a companion in the works of a Calvinistic tendency, with whom he was often engaged in controversy, he taking the Arminian side. He fortified himself by studying the tracts issued by John Wesley, and the "Checks" written by John Fletcher, all which he eagerly read; and in the logical encounters he then had he found his mental gymnasium, impelling him to studious reading, comprehensive thinking, and cautious reasoning. He had a capacity for acquiring knowledge; an understanding, clear, penetrating, and comprehensive; an insatiable thirst for knowledge; and a capacious memory. Self-culture was his delight, and he pursued it for more than seventy years. At Bethesda Chapel, Hanley, he found abundance of work; and he was associated with the cause of God there in some capacity for over sixty years. As a singer, teacher, superintendent of the school, local preacher, and class-leader, he quickened all around him into activity. There it was he learned his way into the ministry, and preached his first sermon in a cottage near Shelton. This was done with so much satisfaction, at about the age of twenty, that he was soon afterwards called to take a week-night service in Bethesda Chapel. A sermon which he wrote at that period on "The Nature, Necessity, and Evidence of Repentance," in eight quarto pages, indicates in the writing, spelling, and construction of sentences, how scanty were the literary attainments at that time of the young preacher; but the exposition of the text was lucid and Scriptural. The friends in the Hanley circuit discovered his powers of mind, and they knew his decided piety; but he was timid and distrustful of himself. At length he yielded to urgent entreaty to enter the itinerant ministry, and was sent as a supply, by the annual Committee, to Ashton-under-Lyne in 1808. He was then twenty-four years old, and was received at the next Conference as a minister on probation, and as having travelled one year. During that year he was married to Anne Pointon. He found a small band of holy and intelligent men in the itinerancy, amongst whom he took his place, and rapidly rose to fame and influence, and soon commanded attention amongst men of mark beyond his own denomination.

The second year of his probation was spent at Bolton, the third and fourth at Nottingham, where the name of Mr. Kilham was held in much esteem, and where he died. Mr. Allin was received into full connexion at the Conference of 1812, and that year was stationed at Manchester, as superintendent of the circuit, following the accomplished Richard Watson in that office. In that circuit Mrs. Allin had a long and dangerous illness, and a remarkable recovery. He was diligent in all his ministerial duties, and at the same time an industrious student of all the works on theology which came within his reach. He also studied Biblical criticism and interpretation, natural science, civil and ecclesiastical history, mental and moral philosophy. His mind was in a most receptive condition, and he laid up great store of useful knowledge to enable him the more effectively to preach the Gospel, and to enforce and apply its truths in his ministry. In 1814, he was removed to Sheffield, where he remained two years as the second preacher. In September, 1815, he preached one of the opening sermons of Salem Chapel, Halifax. The sermon was on Church Fellowship, and was so much appreciated that he had to publish it, as the first work from his pen. In 1816, he was called to the Halifax circuit, where he remained three years as its superintendent; and in 1819, he was appointed superintendent of the Hanley circuit, which sent him into the ministry. A great blessing attended his labors in the Halifax circuit; he had the joy of admitting fifty members into society at one time. It was the same at Hanley; he believed in the efficacy of earnest prayer, and in response to the prayers of himself and the Church, a gracious revival was experienced in the Potteries, and a large number of young men were gathered into the society, who were carefully watched over to preserve them in church-fellowship. Mr. Allin had a discussion at Newcastle, in the Hanley circuit, with Unitarian ministers, on the Godhead of Jesus Christ; Mr. Allin was the victor.

Having been greatly honored of God in his ministry, his brethren, at the Manchester Conference of 1822, elected him President of the

Conference, after an itinerancy of only fourteen years. The same honor was conferred upon him again at the Manchester Conference of 1846. In 1822, the President only acted as Moderator during the sittings of Conference; during the year, a corresponding member was the acting agent till the following Conference; both offices were united for the first time during the first presidency of Mr. Allin. In 1822, he was stationed at Bolton, which then included both Rochdale and Bury. In 1823, he published a very important sermon he had preached at a Sunday-school anniversary, entitled, "The Immortality of the Soul," demonstrated under the heads Natural, Moral, and Divine. In 1825, he published another sermon on the Importance of Knowledge, preached at Stockport. In 1824 Mr. Allin was stationed at Chester, then one of the widest and most laborious circuits in the Connexion. He was removed to Huddersfield in 1826, where infidelity was dangerously prevalent amongst the working classes, assuming the form of atheistic materialism, the outcome of the teaching which came from the French Revolution. This great evil Mr. Allin combated in a public discussion. At the same place and period, Mr. Allin had a discussion with Mr. Eagleton, an Independent minister, on his extravagant application of the principles of the Peace Society, in which he denied the right of the magistrate to take away human life, except by the express command of God. The ability which he manifested on those occasions extended his reputation as a defender of the faith, and made him extremely popular and useful. He also published three sermons on the Character and Folly of Modern Atheism.

The Conference of 1828 stationed Mr. Allin at Liverpool, where the cause greatly prospered and extended. In 1830, he was again located at Sheffield. During his first year there he delivered a course of lectures on the principal points of the Trinitarian Controversy, not so much to refute Unitarianism as to defend the essential doctrines of Christianity, and to confirm the belief of the people. The importance of the subject, and the fame of the preacher, drew large audiences, amongst whom were some distinguished Unitarians, one of whom said he could not controvert Mr. Allin's arguments. At Sheffield, during the cholera scourge in 1832, he was one of the victims of the disease, but God in mercy, and in answer to prayer, spared his life for yet wider spheres of usefulness. During that year, his portrait, with a Memoir, appeared in the *Imperial Magazine.*

Personal and family affliction, excessive study, arduous labors, the stroke of the cholera, combined with other causes, broke down Mr. Allin's health, and prostrated him entirely. He paid more than one visit to the Isle of Man in search of rest, change, and health. Death visited his family, and infidelity confronted him boldly in Sheffield, in the persons of two of its boldest advocates, one of whom tried to draw larger audiences by making Mr. Allin's Three Sermons the subject of a lecture. In 1834, Mr. Allin had a controversy with a Wesleyan minister in Sheffield, which extended to four letters, on the Polity of Methodism as it then was. What Mr. Allin contended for has since been conceded to the people by the Wesleyan Conference.

It was a source of great sorrow and disappointment to Mr. Allin to find that he could no longer continue in the itinerancy, and he was obliged to accept the position of a superannuated minister. The Conference showed its respect for him by appointing him corresponding member of the annual Committee, which duties he continued to discharge till 1848. In 1834 and 1835, he was Secretary to the Irish Mission, and visited that country in both years. In 1836, the Conference resolved to commence a Foreign Mission, and at the following Conference, the Rev. Thomas Addyman was sent out to Canada as their first missionary. Mr. Allin was appointed to direct the Mission; Mr. Addyman still survives in the itinerant work,—one of the Nestors of the Connexion. In 1836, a few leading laymen provided the needful funds to enable Mr. Allin to undertake the education and training of young men for the ministry. The course of study was limited, but wide enough to employ the time and strength of one man as tutor. In the summer of 1840, the work had so far prospered, that he removed from Broom Lodge, Sheffield, to Mount House, Altrincham, that being better for his health, and more convenient for his work: he found great pleasure in gardening as a means of promoting his health. In 1849, he was appointed the Secretary of the Missions, an office for which he was eminently qualified. This led to his being invited to speak at public meetings. His natural modesty and diffidence made speech-making an irksome duty; had he cultivated the powers of his mind in that direction, he had the qualifications for making a great reputation as a teacher and orator.

Mr. Allin was one of the preachers so anxiously concerned for the welfare of the Connexion, when Joseph Barker denied the faith of the gospels, and afterwards became an infidel lecturer. He was glad to learn of his conversion, and of his joining their society in Sheffield.

At the Conference of 1846, held at Manchester, the Jubilee of the Connexion was celebrated, when it was resolved to raise £20,000,—but in three years, only £7721 was raised,—to assist in removing debts, and to extend the various agencies of the body. A Jubilee Volume was also prepared and published, to which Mr. Allin contributed two chapters on the Ecclesiastical Principles of the Connexion. Mr. Allin's autograph is preserved in that volume. Shortly afterwards, in 1849, he published with his "Discourses on Atheism," an important Essay on Pantheism, which excited considerable attention amongst men of learning; one of these was the Rev. Dr. John Pye-Smith, who sent to Mr. Allin a valuable and appreciative letter, highly commending the work.

The great importance of the varied and unceasing labors of Mr. Allin, in promoting the interests of the Connexion, was named by Mr. John Ridgway, at the Conference of 1854, when it was resolved to present to him a testimonial, in acknowledgment of their indebtedness to him for services extending over forty-six years. A public meeting was held for that purpose in Manchester, 18th October, 1854, when a valuable gold watch, and a purse containing more than £800, were given to him. The addresses delivered on the occasion indicated how much he was beloved, and how great a value was set on his labors. From the account that he gave of himself on that interesting occasion, it appeared that Mr. Allin had refused applications to become an Independent minister, with handsome income, and also to join the Wesleyan Conference; he had declined both, regardless of the tempting offers attached to them.

In 1857, he had to endure the trial of Mrs. Allin's death, which event was preceded, by only a short time, by the death of two of their daughters, and also that of his brother John. His own home at Altrincham being broken up by deaths in his family, he removed again to the Potteries, and resided with his nephew. In 1859, when the Mission to China was resolved upon, he entered very heartily into the project, as Secretary; but having held that office ten years, and being then seventy-five years old, the weight of years and frequent bereavements led to his resignation of office, and the Conference accepted the same in terms of affectionate regard. Soon afterwards he prepared for publication a Select Volume of his Sermons, which was published as a memorial of his ministry; it was well received by the press, by his ministerial brethren, and the public.

He afterwards removed to Cauldon Place, and finally to Cheadle. A severe attack of paralysis overtook him at eighty, which threatened immediate dissolution; but though utterly prostrate in body, his eye was not dimmed and his mind was bright and active; he could not articulate a word, but his countenance was language to those around him, which expressed his victorious faith and a sweet felicity. He rallied and lived on, though in feebleness, and seemed to be ever walking with God. He was able to attend the Conference of 1864, and preached the opening sermon on the Sunday morning; the writer of this record was privileged to hear the sermon; it was his last public effort, and was long remembered. Towards the close of life, hymns became his great solace; his small hymn-book was always near him, and was pencil-marked all over; some of his favorite hymns indicate his strong faith in God. His confidence, his joy in God, was always bright, and there was a freshness in his piety to the end of life. Undoubting and unfearing, he passed out of time into eternity, at Cheadle, 6th November, 1866, aged nearly eighty-three years: "Venerable in age, rich in fruits of grace, and exulting in the hope of eternal glory."

The Rev. Samuel Hulme, his son-in-law, wrote and published Memoirs of his Life.

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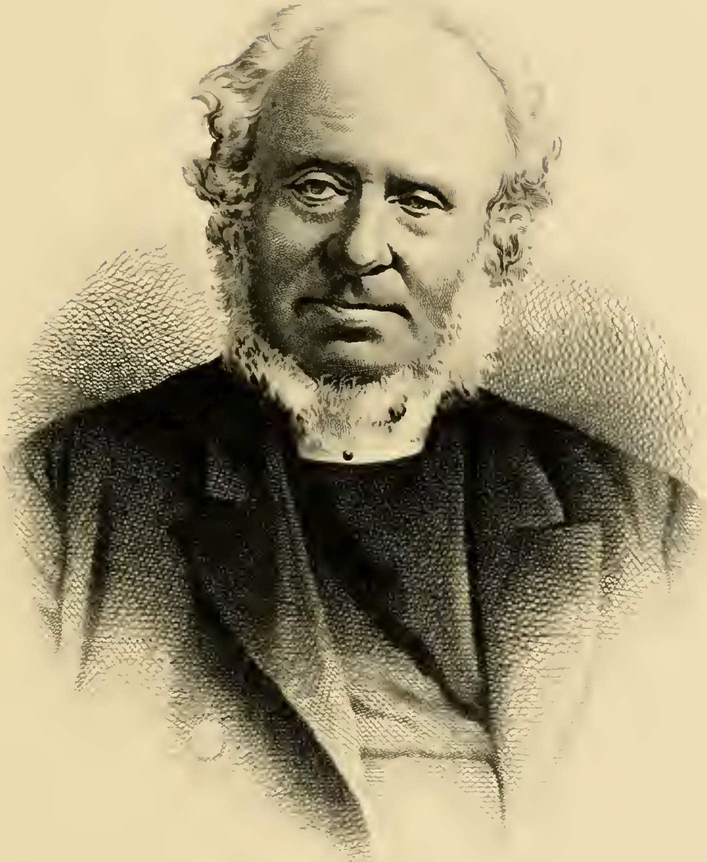
William Cooke, D.D.

[*Born*, 1806 : *Entered the Ministry*, 1826 : *Died*, 1884.]

DOUBTFUL disputations have often been a cause of peril to many minds, especially those of young persons ; but to Dr. Cooke, the examination of disputed doctrines had the effect of establishing his own mind as to the certainty of Divine Truth, and has, through the blessing of God, led to the restoration to a sound mind of many, and corrected others who had gone astray from God, amongst whom were three at the least of the most widely known infidels in the kingdom. It is a fact, although known to but few persons of the present generation, that just at the period in the life of Dr. Cooke when he was preparing to enter the arena of controversy, in defence of the truths of the Gospel,—when so ruthlessly assailed by Joseph Barker, forty years ago,—an effort was made by both clergymen and wealthy laymen in the Church of England, to secure for him a living in the Church ; to their appeals he turned a respectful but determined deaf ear. In like manner he was appealed to by a Methodist minister of influence and position, to unite himself to the Wesleyan Methodist Conference ; again he said No. To us now, there is the appearance, that those offers were designed by the enemy of souls to turn aside from the path of urgent duty before him, this bold and courageous defender of the faith, and the defender of the Christian Churches which were assailed. To have accepted any position which would have left Joseph Barker and his



REV. WILLIAM [illegible] D.D.

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followers undisturbed in their wickedness, would have spoiled the most important and most useful part of Dr. Cooke's life. His fidelity to the position he had taken, to resist the aggressions of atheism, led to results the importance of which cannot be over-estimated. When he had closed that controversy, he devoted his time to the study of theology, and wrote works of a kind so much needed, and especially adapted to inform young students of the Word of God, that his several works on theology are now standard text-books in Colleges and Universities, both in England and America; and Dr. William Cooke is now recognised as a standard classic in theology.

William Cooke was born in the New Inn, Market Place, Burslem, Staffordshire, 2nd July, 1806. As early in life as his eighth year, his mind was powerfully impressed and subdued by the Holy Spirit; he was led to earnest prayer, and found peace with God through faith in Jesus Christ. Having no one to guide him, and being surrounded by temptations in his home, he fell into sin. When nearly fifteen years old, he was brought near to the grave by a fever. The pious teachers of Bethesda Sunday-school, Hanley, visited and prayed with him, and he prayed himself, and very earnestly asked God in mercy to renew his heart fully, and let him never sin again. It pleased God to restore him to health, after which he felt he would rather die than sin. He joined the New Connexion, began to meet in class, and became a member of Joseph Bullock's Bible-class for young men. By a careful study of the Bible, he began to acquire religious knowledge, and having had what was then considered a good education, he had a natural thirst for knowledge, and rose early in the morning in pursuit of it. Desirous that others also should become enlightened, he became a Sunday-school teacher, and in addition opened a night-school for the gratuitous instruction of adults. At the age of eighteen he was made a class-leader, and employed as a local preacher, but in consequence of his youth a star (*) was put for his name on the plan.

God had bestowed upon him gifts and graces; these he used in His service, and the divine seal of approval rested on his labors so manifestly, that at the age of twenty he was requested to give himself to the work of the itinerant ministry. In 1826, he was sent as a supply to Ireland, with an understanding, that he be received in the English ministry afterwards. His experience in the work soon changed his impressions, and feeling very keenly his unfitness for the responsibilities, he would have made any sacrifice to have been relieved. But that was not allowed; he settled in Belfast, preaching there, and in many parts of Ireland, continuously for two years. At the Conference of 1828, he was removed to the Chester circuit, which extended thirty-eight miles by twenty, and those long journeys he had to perfom on foot; conveyances were almost unknown. His engagements were numerous, but he was inspired with a thirst for knowledge which laughed at difficulties, so in his long walks he read very diligently, and in the rain his book was protected by his umbrella; thus he made himself acquainted with the writings of Locke, Butler, Paley, Newton, Beattie, Reid and Dr. Watts. He had twenty-three places to preach at in the circuit, and to increase his difficulties, in the midst of the first year his superintendent died, and he had the entire charge of the circuit. He had no friend to consult, no guide to direct, but his trust was in God, who never disappoints. The young minister never failed in his appointments; sunshine and shower were alike to him, and neither prevented his study day by day. He spent the remainder of his probation in the Dawley Green and Madeley and Boston circuits, one year in each; and was received into full connexion at the Conference of 1831, at which time he was appointed to the Barnsley circuit, where he remained two years, then removed to Stockport, where he remained three years.

In 1836, he had reached his thirtieth year, and the Conference entrusted to his superintendence their Irish Mission. It was an arduous undertaking for so young a man, but he accepted the responsibility, devoted himself earnestly to the work, to which he was appointed five successive years, from 1836 to 1840, during which period the Mission was extended to Lurgan, Dromore, Armagh, Dublin, Waterford, Cork, Limerick, and the Island of Arran, where the Gospel was preached in the Irish language. During that period, William Cooke also commenced a New Connexion Society in the Island of Guernsey; and in 1837 and 1838 that society was represented in the Conference by a letter, the Rev. John Hudston being their first minister. The Guernsey friends insisted on Mr. Cooke publishing one of the sermons he preached there, on "Christ's Universal Reign," as a memento of his ministry amongst them. That was his first effort as an author. On his return to Ireland, he was there urged to print other pamphlets; one in defence of Total Abstinence, in reply to the Rev. Dr. Edgar; one as a defence of Total Abstinence against the extravagant views of some of its advocates; one in defence of Universal Redemption and Scriptural Election, against Calvinistic Reprobation; and one entitled "A Course of Study for Probationers and Young Ministers." These before the year 1840. So helpful were these to the missionaries in Ireland, that when he left that country, they united in presenting him with a copy of Bagster's Polyglot Bible in ten languages, as an expression of their esteem.

The satisfaction which Mr. Cooke's management of the Irish Mission had given to the Conference, led to his appointment in 1840 as General Secretary of the Missions, with a residence at Liverpool as second preacher under Rev. W. Burrows. In addition to his ordinary duties, he gave lectures on astronomy, chemistry, and other subjects, and also a series of lectures against the insidious dogmas then being disseminated by Dr. Pusey and his followers, which have since been designated Puseyism. The evil of those dogmas was promptly discovered, and as promptly exposed. But the evil spread much faster than the remedy, although in Liverpool alone the attendance at Mr. Cooke's lectures was greater than the Chapel could accommodate; the deepest attention was paid, in an almost suffocating atmosphere.

At the Conference of 1843, Mr. Cooke was elected President, and appointed to the Newcastle-on-Tyne circuit. In that city, and in all the surrounding districts for many miles, and indeed in many other parts of England, Joseph Barker had inflicted serious injury on Methodism and on Christianity in general, by his infidel lectures and numerous publications; and Mr. Cooke was sent to Newcastle, the centre of Barker's operations, in the hope of counteracting the evil influences of heresy, and building up the broken walls of Zion. The appointment was a cause of deep grief to Mr. Cooke, because of his thorough dislike to controversy, and he made a very earnest appeal to the open Conference to be excused, but in vain. His first resolve was to have nothing to do with Mr. Barker, but to preach Christ faithfully, and leave results to God. The New Connexion chapel having been taken by Barker and his party, Mr. Cooke had to gather his congregation into one of the old Roman towers. In a short time the chapel was restored to its rightful owners, and whilst Mr. Cooke was preaching his first sermon in it, one person was converted. On discovering the awful extent of the mischief done by the heresy of Barker, in all the churches around, Mr. Cooke's soul was stirred within him, and he felt it to be a solemn duty to enter the arena of controversy. He first published a series of tracts, which were rapidly circulated by thousands.

As no other minister would accept Joseph Barker's challenge to a public discussion, Mr. Cooke was constrained to undertake the disagreeable task, he demanding not less than ten nights, in the largest lecture hall in Newcastle. The hall was crowded by men who took the deepest interest in the proceedings, some coming more than one hundred miles in order to be present. The excitement was great and widespread; God defended His own cause by His devoted servant, and the result was the breaking down of Barker's influence to a considerable degree, and the re-establishment of the Churches in the truth. Hundreds of Church members who had been wavering were rescued, and saved from misery and ruin; tens of thousands read the reports of the discussion; and so gratified were the Churches of all denominations, that they united in presenting Mr. Cooke with a large mahogany case containing twenty-two volumes of books, including the "Encyclopædia Britannica" and Bagster's Comprehensive Bible, together with a purse of gold. Amidst these onerous duties, Mr. Cooke diligently attended to his duties as Missionary Secretary, and always felt it to be a sacred duty to attend to the pastoral duties to the sick, the poor, and the destitute of his flock. It will be wise to finish the Barker controversy here. He went to America for some time, but he knew little of peace or happiness, and on his return to England in 1860, he visited Mr. Cooke. They talked, sang hymns, and prayed together. After Mr. Barker's prayer, he said: "My life for the last seventeen years has been like a horrid dream." Mr. and Mrs. Cooke then visited Mr. Barker at his home, when the same religious exercises were gone through, and Mr. Cooke earnestly entreated the poor penitent to rest not till he found mercy and forgiveness. The intercourse was continued between them till Mr. Barker announced that he had found mercy and forgiveness, had become a new creature, and was resolved to begin a new career in life. He went to America, where he preached and lectured on Christianity. For sixteen years he held fast his Christian faith. In August, 1875, he wrote to Dr. Cooke, giving the clearest evidence of his faith in Jesus Christ as his only Saviour; and in that faith he died at Omaha, in America, 15th September, 1875, acknowledging that he owed his recovery from infidelity and his restoration to the truth to the efforts of Dr. Cooke. This was truly "a brand plucked from the fire." Thomas Cooper's restoration was partly due to the same source. Mr. Barker left about £1000 to the Primitive Methodist people.

While residing in Newcastle, an unexpected incident occurred, which led Mr. Cooke into a controversy with another antagonist, Dr. F. R. Lees. In one of his published works, Mr. Cooke had given extracts from the Jewish Targums, taken from Walton's Polyglot Bible, to set forth the views held by some of the ancient rabbis in defence of the Bible. Dr. Lees most violently assailed Mr. Cooke, denying the existence of the Targum quoted from. Mr. Cooke replied, charging Dr. Lees with ignorance of the contents of Walton's Polyglot, showing that he could never have seen the book, or he would have found the extracts quoted, as that which Dr. Lees said did not exist occupied a great part of 390 pages in Walton's book.

These heavy extra duties, in addition to his responsibilities in the Connexion, were too great a strain upon Mr. Cooke's health, and a serious affection of the throat came on, which unfitted him for the full duties of a circuit preacher. The years 1846, 1847, 1848, Mr. Cooke was superintendent of the Manchester circuit, where he rendered as much service as his health permitted. In consideration of Mr. Cooke's health and his literary abilities, he was appointed by the Conference of 1849, Connexional Editor and Book Steward, which gave him a residence in London. The duties were congenial; the Magazines were soon improved in character and circulation, and he was continued in that office twenty-two years, during which period the profits of the Book-Room increased fourfold. This position as editor, with a permanent residence in London, was most favorable for himself in preparing works for the press. These have issued so continuously since 1850, that no less than forty-four separate publications have on them his name as author. Of these, ten are published at prices ranging from eighteenpence to seven and sixpence; seven are published at sixpence, seven at threepence, seven at twopence, and thirteen or fourteen at one penny. Permission has been asked and given for the translation of one or two of his works into French and German. In America, some of his larger theological works are greatly valued and extensively circulated. He also wrote the historical chapters in the Jubilee Volume of the Connexion in 1846; and the first essay in the "Proceedings of the Ecumenical Methodist Conference of 1881" is by Dr. Cooke. About the year 1864, two colleges in America spontaneously conferred upon him, unasked and unexpected, the honorary degree of Doctor in Divinity, and no minister in England was more deserving of the honor. His own Conference re-elected him President at Manchester in 1859, and again at Halifax in 1869, the last year of his editorship (first appointment). In 1882, Dr. Cooke again undertook the duties of Editor and Book-Steward, during the year which Dr. Ward spent in visiting their two mission stations in Australia.

In 1846, he was elected a Guardian Representative of the Connexion, which office is for life. In 1872, failing health obliged him to become a supernumerary, and he went to reside and rest at Forest Hill, near London. The rest was so beneficial, that, three years later, in 1875, he again accepted pastoral work as a supernumerary, and he officiated at Trinity Church (New Connexion), Forest Hill, near his own residence, till a short time before his death. He was in the active ministry over fifty-eight years. In 1877, he preached and published one of the official sermons in Great Queen Street Chapel, before the Wesleyan Missionary Society; he has also preached the anniversary sermon for the Primitive Methodist Metropolitan Chapel Building Fund. During about half-a-century, scarcely any New Connexion Conference has been held without Dr. Cooke preaching one of the official sermons; the Conference of 1884 was the first deprived of that privilege. Want of health deprived the Doctor of the opportunity to attend the Conference. He was for many years considered the foremost preacher in the New Connexion, and his ability in the pulpit is known extensively beyond his own denomination.

The titles of his chief publications are—"Christian Theology," seventeenth thousand; "The Deity," third edition; an enlargement of "Theiotes;" "A Survey of the Unity, Harmony, and Growing Evidence of Sacred Truth;" "Discourses Illustrative of Sacred Truth;" "The Shekinah; or, the Presence and Manifestation of Jehovah under the Several Dispensations;" "Explanations of 550 Texts of Holy Scripture;" "Memoir of the Rev. James Maughan;" "The Earnest Minister: Memoir of the Rev. Thomas Carlisle;" "The Fallacies and Follies of the Alleged Antiquity of Man;" "The Three Intercessions United: the Son, the Holy Spirit, and the Church;" "The Cosmogony of Genesis;" "Scientific Truths said to be embodied in the Great Pyramid;" and about thirty smaller works.

Dr. Cooke continued his ministerial and literary labors with unremitting devotion till the autumn of 1884. In August he undertook a preaching tour in Staffordshire and Lancashire, but on his reaching Liverpool, he was seized with an internal obstruction, by which he was utterly prostrated. At the end of six weeks, he was so far recovered as to be able to return home, but only to seclusion, feebleness, and gradual decay. A few privileged friends had interviews with him, but it was evident to all that his brilliant ministerial and literary career was at an end. Like Charles Wesley, he lingered on, "in age and feebleness extreme," but his cheerful piety was unclouded, and his happiness unbroken, whilst the casket of the soul was surely dissolving. When the shortest day of the year was passed, unconsciousness supervened, and in peaceful tranquillity, the happy released spirit entered into rest, shortly before noon on Christmas Day, 1884, having completed seventy-eight years and nearly six months.

He was one of the earliest and most earnest advocates of Methodist union, often expressing his own regret that their Connexion had not long since been united with the Wesleyan Conference. He filled all the responsible offices in their Connexion; and at his funeral, which took place at Nunhead, 31st December, representative ministers of all the branches of English Methodism attended to testify their sympathy with his family, and with the bereaved Connexion he so long and so lovingly served.

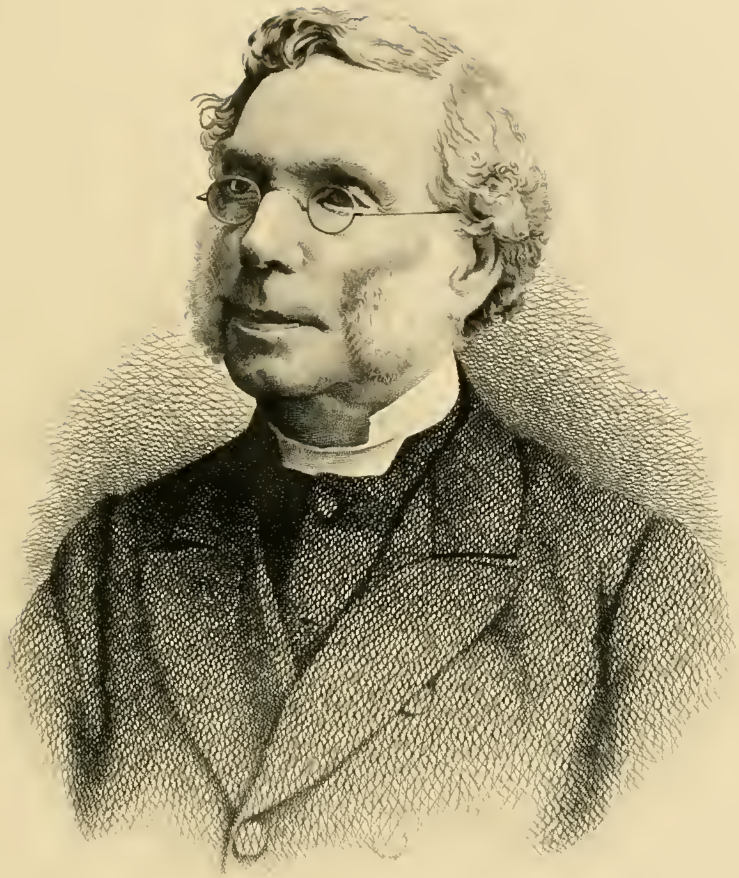
* * *

Samuel Hulme.

[*Born*, 1806 : *Entered the Ministry*, 1828 : *Still Living.*]

METHODISM owes much to the provincial towns and villages of England, and it has itself been very largely replenished from the Pottery district in Staffordshire. The founders of the Primitive Methodist Connexion began their great work in that locality, and from that centre it has spread till it now numbers two hundred thousand members in society. The New Connexion found in the Potteries some of its truest friends at the origin of their body in 1797, and from that district has come such ministers as Thomas Allin, William Cooke, four brothers Henshaw, William Ford, Thomas Mills, James Wilson, Edwin Wright, William Wilshaw, T. G. Robey, John Hillock, Thomas D. Crothers, and Samuel Hulme.

Samuel Hulme was born 24th October, 1806, at the hamlet of Botteslow, in the suburbs of Hanley, Staffordshire Potteries. At an early age he was taken to Madeley, Staffordshire, to reside with an uncle, and there he became a scholar in the grammar school, of which the Rev. Mr. Simpson, the vicar of the parish, was head-master. Quietly and unobserved, influences were at work on his young mind which were restraining against the evils which prevailed around him. While yet young in years, he returned to the Pottery district, resided at Longton, and became a scholar in the Church of England Sunday school. The Rev. Thomas Cotterill, who had been a companion



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of the Rev. Henry Martyn at college, was then the incumbent. Mr. Cotterill was a pious evangelical minister, whose able and impressive sermons had a happy and intelligent influence on the mind and heart of Samuel Hulme, which he remembered long afterwards. Mr. Cotterill removed to Sheffield, and became the popular minister of St. Paul's Church there, for which, and for use in other churches in the district, he prepared a new hymn-book, aided by James Montgomery, the poet. In that collection of hymns appeared for the first time, in 1819, Toplady's grand hymn, "Rock of Ages," reduced from four to three verses, and in that abridged form it has since been copied into scores of hymnals. Whether to Mr. Cotterill or Mr. Montgomery is due the alteration, cannot now be ascertained; they were joint editors, authors, and compilers: that historic fact is worthy of permanent record.

More than sixty years have passed since Mr. Hulme was a thoughtful and diligent worshipper in Mr. Cotterill's church; but the recollections of his ministry, and of the happy effects it had on the minds of many, leading to their conversion, is still fresh, even in advanced age, on Mr. Hulme's memory. Many of the converts at that period left the Church, as there was no sphere provided, in her arrangements and government, for the useful exercise of their talents; and they joined the Methodist New Connexion, worshipping in Zion Chapel, Longton. Some of them became local preachers and class-leaders. Owing to a misunderstanding with the superintendent of the Church school, Samuel Hulme also left, and united himself to Zion Chapel school, and there became a teacher. Thus was the way opening, under the guidance of Providence, to a sphere of usefulness in the ministry, of which he was then unconscious.

In due course, he was apprenticed to a branch of the pottery manufacture. In the shop where he worked were several men who were local preachers, connected with the Zion Society of Methodists, whose conversation, pious and instructive, and whose influence, were very useful in awakening serious consideration in the minds of the young men, and Samuel Hulme's mind, amongst others, was brought to think of the realities of religion. About the year 1819, he was induced to go to a class-meeting which was held in a cottage at eight o'clock on Sunday morning. It was the operation of the Spirit of God which led him to that decision at the early age of thirteen; that influence had often brought him to his knees before God in penitence and prayer, and he had resolved, again and again, solemnly to serve the Lord. No exciting agitation marked the beginning of his spiritual life: it was the "still small voice," the sweet but powerful constraining infusion of the Holy Spirit, which gently opened his heart, and took possession of his nature, to conform it to the will of God. At that time the Rev. William Haslam, one of the original ministers of the body, a man of piety and experience, was conducting an afternoon service in Zion Chapel, when a thunderstorm of great violence broke over the locality. The lightning flashed, the thunder roared, and the rain fell in torrents; the service ended, but the congregation could not leave whilst the elements were so furiously exercised, so they remained, sang hymns, and prayed, till the storm subsided. Samuel Hulme was there, his imagination excited, and his heart stirred with solemn feelings; he looked within, and asked himself how he would appear before God if that commotion in the elements were the prelude of the last judgment! At that moment, he felt as though a light shone upon him from the gracious face of his Saviour and Judge; a sweet feeling of confidence, love, and joy welled up in his heart, even to exultation. The fear the storm had produced was all gone, and he felt that Jesus Christ was his Saviour, and he was safe in the protection and favor of God. The joy of that hour no tongue could tell! That was another step as a turning-point in his life.

A large and well-assorted library of books belonged to Zion Chapel, which supplied Mr. Hulme, a young man of fourteen, with that food for the mind of which he felt his need; access to the books created a love for reading; he had a thirst for knowledge, and a delight in intelligent companionship. Having become a teacher in the Sunday school, he took also a district as a tract-distributor and prayer-leader. Soon afterwards, he felt a desire to preach to others that Gospel which had been to him the power of God to salvation. He soon found an opportunity to exercise his gifts in that direction, but he then learned how much of preparation he needed to be an efficient workman in the pulpit. A literary society was formed by several young men of education, belonging to the principal families of Zion congregation, of which Samuel Hulme became a member. Papers were read on historical, moral, and scientific subjects; religion was excluded, and some of the members, who were destitute of religion, soon produced a bad impression on the minds of the more serious members, who withdrew, and the society died. A theological class was then formed, which met on Sunday morning at six o'clock, in Zion Chapel. Several local preachers, and young men bent on cultivating their minds, were members, their purpose being to prepare themselves for usefulness in the Church. Samuel Hulme found there congenial friends and occupation; sermons and essays were read and criticised, and an abstract of these entered in a book. In that class he found his knowledge of Scripture truth increased, and was trained in the composition of sermons. In his eighteenth year Samuel Hulme became a regular local preacher, but felt himself very inadequately equipped for the important work of preaching the Gospel, more so, from being constitutionally timid and distrustful of himself, so that his first efforts were, as he thought, more frequently a failure than a success. His friends were forbearing, and encouraged him, though he was often half-persuaded, in a feeling of shame and sorrow, to give up preaching.

Facilities for study were few sixty years ago, compared with those now available. Mr. Hulme had to work four days in the week from six in the morning till nine at night. To secure time for reading and the preparation of sermons, he had to sit up till early morn, and sometimes never went to bed. Several of the local preachers in the Zion Society were cultivated and intelligent men beyond their social position, who were helpful to the young student in guiding and stimulating him; his class-leader, a journeyman printer of earthenware, who read Latin with ease, gave him his first start in the Latin grammar. After that he was much left to himself, and self-culture was his diligent pursuit.

At the Conference of 1827, he had nearly come of age, and his name was mentioned as a candidate for the itinerant ministry; but in his own consciousness of immaturity of culture he shrank from the responsibility. Very soon afterwards, arrangements were made for him to reside in the family of the Rev. Thomas Allin, with whom he might study and prepare himself for the ministry. His residence with that distinguished and accomplished divine was useful to him in many ways, more than he was fully conscious of for many years. His peculiar and impressive manner in the pulpit clung to the susceptible mind of the student, and for several years he feared some might think him an imitator; in time, his own mind asserted its personal characteristics. He was received into the itinerancy in 1828, Halifax being his first circuit, and the Rev. Simeon Woodhouse, who had been twenty years a preacher, was his superintendent. The second year of his probation he spent at Birmingham, third at Ashton, and the fourth at Nottingham. In 1832, he was appointed to Dawley Green and Madeley; he was received into full connexion that year, but declined ordination, having doubts as to the validity of his call to the ministry, arising chiefly from timidity, and the conviction of his incompetence to discharge its duties. The Revs. Abraham Scott and Abraham Jackson, two veteran preachers, tried to remove his scruples, by desire of the Conference, but their persuasive influence did not avail; at the end of two more years, he reluctantly consented to be ordained, although his perplexities were not all removed.

Mr. Hulme had yearly appointments for eight years; he was stationed at Liverpool in 1833; Manchester, 1834; London, 1835; Newcastle-on-Tyne, 1836 and 1837; and Leeds, 1838. Having travelled eleven years as a single man, in 1839 he was married, June 7th, in South Street Chapel, Sheffield, to Marianne, eldest daughter of the Rev. Thomas Allin, who performed the marriage ceremony. That year he was stationed at Hanley, the locality where he was born and brought up; there he remained two years as the superintendent, having the Revs. W. Mills and Thomas W. Ridley as his colleagues. He there found the spiritual oversight and business administration of so large a circuit to be a very heavy responsibility. During the second year of his stay at Hanley, the circuit was troubled and excited with the heresies and revolutionary innovations of Joseph Barker, which necessitated his ultimate expulsion from the Connexion. The resolution of expulsion was moved in the Conference by the Rev. John Bakewell. Mr. Barker had the fullest opportunity to defend himself when the resolution was before the Conference, and Mr. Bakewell had the right of reply; but that right he transferred to Mr. Hulme, who performed the painful task with all the fidelity and consideration the gravity of the occasion required. About three thousand members were lost to the Connexion by that heresy.

In the summer of 1841, Mr. Hulme was stationed at Dudley, where, in the third year of his appointment, the brightness of his home was darkened, and its happiness turned into mourning, by the death, from consumption, of Mrs. Hulme, leaving three young children, the youngest of whom in a few months followed her mother. Huddersfield was Mr. Hulme's sphere of labour in 1844-45, and Halifax in 1846-47, where he had four of the happiest and perhaps the most successful years of his ministry. These were followed by three years of hard toil at Liverpool, and in 1851 his health failed him, and he had to rest. He then spent three years in the Manchester South circuit, three years at Hanley—a second appointment, and three years at Leeds. From Leeds, in 1861, he passed to Nottingham for a second time, which was welcomed by him with bright anticipations of service and success; but in the early autumn he was struck down by typhoid fever, owing to a badly drained house in a low situation. God's mercy restored him in answer to prayer, and brought him from the gate of death, refreshed in heart with sanctifying blessings. Very unwisely he resumed work in the depth of winter, and in three weeks afterwards, he was smitten down on Saturday evening, with a discharge of blood from the lungs, which at first indicated that his ministerial work was done; and fearing that, he retired to Bowdon, Cheshire, sorrowing, yet hopeful, waiting the will of God. Prayer was made for him, and he had to rest a year, during which his health improved, but not sufficiently to justify his return to the work of a circuit.

Providence works by varied means and agencies: the illness and rest of Mr. Hulme were not altogether a loss to the Connexion. He had long been discontented with their mission work, which Dr. Winter Hamilton had characterised to Mr. Hulme, on several occasions, at public meetings, as merely "a compliment;" and he proposed to ask their Conference to unite with the London Missionary Society, the former having no Foreign Missions. In 1858, Mr. Hulme brought the subject of a Mission to China before the Conference, in an address of such power and interest, followed by others, that a Committee was appointed to make inquiries, and the result was, a Chinese Mission was inaugurated in 1859, and the Revs. John Innocent and W. N. Hall went out as pioneer missionaries. Ranmoor College was opened in 1863, to which the Rev. James Stacey was appointed Governor and Resident Tutor, thus rendering vacant the office of Missionary Secretary, which he had held for four years. Unable to take circuit work, Providence directed the Conference to Mr. Hulme as a successor to Dr. Stacey, and during the years 1863-64, Mr. Hulme was both Secretary and College Tutor. He accepted the office as a blessing from God, affording him a congenial sphere of occupation compatible with his feeble health. In 1865, he found the duties of Missionary Secretary as much as he could successfully perform, and he continued to hold that office till the year 1879, at which period he had completed more than half-a-century of ministerial work. Mr. Hulme was thrice President of the Conference; in Sheffield in 1842, having been fourteen years in the ministry, again in 1855, and in Birmingham in 1866.

Advancing age, diminished strength, and some infirmities, induced Mr. Hulme to retire from the Secretaryship; and he asked to become a superannuated minister. The Conference of 1879 very reluctantly complied with his request, and passed a resolution, recorded on the Minutes, expressive of their great appreciation of his services as a minister for half-a-century, resolving to give him in 1880 a suitable substantial testimonial. This consisted of a purse containing four hundred guineas, and was presented to him at Longton.

Mr. Hulme's portrait has appeared in the *Connexional Magazine;* and in that work he has published an occasional sermon and article. He preached a sermon on the "Witness of the Spirit," at Liverpool, in 1848, which was published, and had a large sale. Another sermon he published on "Faith and Assurance," which sold extensively, and of which a second and enlarged edition appeared; it has been a great blessing to hundreds of readers, in leading perplexed minds to a joyous sense of adoption. During the Papal Aggression, he delivered and published a series of lectures, exposing papal errors; that has sold extensively. He is the author of "Man's Best Book." He drew up the general plan of the Jubilee Volume, wrote the concluding chapter of more than sixty pages, and carried the volume through the press. He has also written and published a genial "Life of the Rev. Thomas Allin." He delivered the opening address at Ranmoor College, on 6th August, 1884, which by unanimous request has been published.

Philip James Wright.

[*Born*, 1810 : *Entered the Ministry*, 1833 : *Died*, 1863.]

ROYALTY and Methodism have seldom any interests in common ; but the 10th of March, 1863, was a memorable day in the royal family of England, and in the Methodist New Connexion ; on that day the Prince of Wales took to himself an accomplished and beautiful Danish lady as his wife ; and on the same day one of the brightest ornaments in the ministry of the New Connexion, in the person of Philip James Wright, exchanged mortality for life, leaving a vacancy which no one has since been able adequately to fill.

Philip James Wright was born in Southwark, London, on 1st May, 1810. His parents were attendants at the Church of England, studying the Calendar, and observing the saints' days of the Church. St. Philip and St. James, apostolic martyrs, have their lives commemorated on the first of May, and the parents of the new-born boy, adopting a plan worth imitation, had their son named after the two holy men, perhaps with the hope that he also might become an evangelist if not an apostle. He was brought up religiously, but worshipped from choice with the Methodists in Southwark, and during the ministry of the Rev. Richard Treffry, jun., in that circuit in 1827-28, he was converted to God and joined the Methodist society. Having had a fair education, he at once laid himself out for usefulness in the Church, and became an acceptable local preacher. At that time there was serious agitation at Leeds, owing to the introduction of an organ, against the wishes of the people; and a few of the leading preachers, in defiance of strong opposition, defended the organ, even at the cost of alienating many members from the society. The Southwark society was very decided in opposing the action of the preachers, and Mr. Wright consulted with the Rev. Richard Watson on the matter, who said in reply: "If such are your views, there is the Methodist New Connexion, a respectable denomination, whose principles of Church government accord with those you seem to hold; if you unite with them, you will be at home, and find a sphere of much usefulness." Mr. Wright at once joined the New Connexion, and was heartily welcomed as a local preacher, in each of their London societies.

In 1832, the Rev. W. Milner, the second preacher at Hull, having died in his work, Mr. Wright was sent to supply his place, and the Conference following accepted him as a minister on probation, appointing him to Bolton in 1833. In 1834, he was sent to Truro, where he worked with so much zeal, that the membership was increased threefold —from one hundred to three hundred. He next spent a year in Manchester, where he was highly esteemed for his genial and social spirit, as well as for his piety and usefulness. In consideration of his services in London and Hull as a supply, in 1836, he was received into full connexion after only a probation of three years, and he was then appointed to superintend the Stockport circuit, at the age of twenty-six. He next spent two years, 1837-38, in North Shields, with much pleasure to himself, and satisfaction to the people. A new chapel was erected there during his stay, and forty-nine new members were added to the society. In 1839, he was sent a second time to Truro, where he had a hearty welcome, and remained for three years, worked very hard, saw two new chapels erected, and eighty members added to the society.

The Conference of 1842 stationed him in London, but his usefulness was frustrated by some injudicious friends of the temperance cause; so he left such an uncongenial sphere at the end of one year, and in 1843, went to Halifax, where for three years he found hearty co-operation from the people, but the society was sadly divided by the apostasy and heresies of Joseph Barker, by which sixty members were alienated.

In 1846, he was sent to the Hanley circuit. He was then in his zenith, and being blessed with good health, and great mental energy, both of which received inspiration from the Jubilee of the Connexion, observed in 1847, he and his colleagues entered heartily into the aggressive plans before them, and although a state of awful distress and destitution prevailed in the Potteries, at the end of his three years, he left the circuit with an addition of 248 members. At that time he joined Mr. Allin and Dr. William Cooke, in writing the Jubilee Volume of the Connexion, and his autograph is attached to the preface of that work, whilst his genial and illuminated face adorns one of the issues of their Magazine.

The success of Mr. Wright's efforts at Hanley, led to his appointment in 1849 to the Longton circuit, in the same locality, where he spent three useful years; and in 1852, the Leeds circuit secured his services, the Conference that year having elected him their President; the duties of the office he discharged with impartiality, dignity, and efficiency. In 1854, he was removed to Ashton-under-Lyne, which he left after two years, with an increase of 185 members. In 1856, he was located at Nottingham, where he suffered the loss of a most amiable and pious daughter, who died in an ecstasy of triumph, and whose Memoir he wrote and published. A great blessing attended the work, and at the end of three years, Nottingham had an increase of more than 200 members. In 1859, he was stationed at Huddersfield, where he toiled for three years with his accustomed fidelity and earnestness. During that period the writer of these lines became personally acquainted with Mr. Wright, and at two Conferences, by his desire, the writer had a seat by his side, whilst reporting the proceedings, and he took pains to explain any matter which he thought not to be made clear in debate. In 1862, he was appointed to the Hurst circuit, where in less than a year he completed his earthly pilgrimage, after thirty years of incessant and successful toil as a pastor, teacher, and preacher. He was suffering from feebleness and debility. At the Conference of 1862, the health of Mr. Hulme having broken down, he wished to retire from the itinerancy, but thinking a year's rest might restore him to health, Mr. Wright proposed his being made a supernumerary, in an appeal of so much loving earnestness and tender sympathy as is seldom heard in any deliberative assembly: many strong men were deeply moved, and dozens were in tears; it was a divine inspiration, and carried conviction with it to every mind. It was like David's plea for Absalom. As a debater, Mr. Wright had no superior in the Conference of their body, and that last appeal was the masterpiece of his oratory and heart-sympathy.

Leaving that Conference, the brethren felt almost as much for the health of Mr. Wright as they did for Mr. Hulme, and it was hoped that he would soon regain his at Hurst. He took his accustomed ministerial duties cheerfully for a few months, but it was evident to his friends that his health was rapidly declining. In February he was laid aside by congestion of the liver, but that yielded to medical treatment, and he wrote a vigorous article for their Magazine, which was printed, and he promised to preach at the opening of the new chapel at Pendleton. God ordered otherwise; in the early days of March the disease returned, and with so much force, that he gradually sank, and on Tuesday, 10th March, the day of the royal wedding, his peaceful spirit entered into rest, he being a few weeks short of fifty-three years of age. A funeral service was held at Hurst, and the body was removed, and interred with that of his daughter in the Nottingham cemetery.

He was a man of growing influence, wise and judicious in counsel, with a clear head, a sound heart, and a ripe judgment; with impulsive and strong feelings, fervent, frank, open, sincere, generous, with a strong mind and imagination industriously cultivated. He was well versed in English literature, but not a classical student. He never wearied in his work, and his natural eloquence attracted large audiences to hear him both from the pulpit and the platform; what he said was always to the point, practical and useful. He worked with plodding industry in the circuits, as well as in committees on Connexional affairs. He was elected a Guardian Representative in 1859; was a decided liberal Methodist, loved the doctrines, discipline, and ordinances of the body, but was religiously conservative. He desired to see the universal diffusion of the Methodism described by Dr. Chalmers—"Christianity in earnest."

Mr. Wright had a free and gifted pen; he wrote both prose and poetry with facility; he wrote out his sermons as they were delivered.

Amongst his published works are "The Study of Creation;" "The Way of Salvation;" a Prize Essay on the "Conversion of the Masses;" also a Prize Essay on "Sunday Schools, and Lessons for Bible-Classes;" "The Gathered Rose," Memoir of his Daughter. He was a frequent contributor to periodical literature, frequently sending articles to *The Homilist* to the end of his life, and more frequently to the *Methodist New Connexion Magazine*, in which his last written article appeared, entitled "The Sin of Absenteeism from the Worship of God." Some of his hymns have a place in the New Connexion Hymn-Book, and also in the Juvenile Hymn-Book, and they are often sung in memory of the beloved author. The late Rev. Dr. William Cooke sent a sketch of the life of Mr. Wright when he died to the writer of this record, and from that the chief material for this narrative is obtained.

Mr. Wright was a lover of good men of all denominations, and especially Wesleyans, amongst whom he was brought up. In his youth he heard the Rev. William M. Bunting preach, and they occasionally exchanged letters to the end of life. In his youth he frequently heard the Rev. Dr. Andrew preach in Southwark, a man distinguished for affluence of imagination and brilliance of rhetoric. Admiration of his gifts led Mr. Wright, in the early years of his ministry, to try and imitate the doctor's accomplishments as an orator.

In 1837, the Circuits of their body in the north of England formed themselves into "The Methodist New Connexion Northern Association." The first meeting was held in Salem Chapel, Newcastle-on-Tyne; the Rev. P. J. Wright preached the opening sermon, "On Revivals," which was published by unanimous request. That led to the organisation of District Meetings in the Connexion.

James Stacey, D.D.

[*Born*, 1818 : *Entered the Ministry*, 1839 : *Still Living.*]

RELIGION is a thing which must manifest itself where it exists; be its professor young or old, as soon as the love of God gets possession of the heart, it must manifest itself in the life, and the sympathy which will be awakened will seek to bring within its influence all who can be reached and blessed by its enjoyment. Thousands of young hearts have been won to Christ even in childhood, who, like Timothy, have known the Scriptures from the time they could learn, and who have continued faithful servants of God through a long life. The subject of the present sketch has been associated with the work of the Church for more than half-a-century, and for forty-six of those years he has served God and Methodism in the ministry.

James Stacey was born of godly Methodist parentage, amongst the humbler classes. He first saw the light on 28th February, 1818, in a cottage near Shales Moor, Sheffield, which looked upon the field in which soon afterwards was built Ebenezer Methodist Chapel. His father and eldest sister attended the opening services of that chapel in August, 1823. Dr. Adam Clarke was the preacher, and some evil-disposed persons created a panic during the service by saying the building was giving way; many persons were injured during the excitement, but the experience and tact of the preacher was equal to the occasion. James Stacey's sister was for some time in the infirmary from the injury she received at that time. It was an event long remembered by James Stacey, although occurring when he was only five years old.

Habits of industry were of necessity inculcated, and at a very early age he began to learn a branch of the cutlery business, at which he was employed till he was nineteen years of age. Elementary schools were few in those days, and industrial pursuits were of such primary importance in families not blessed with affluence, that schooling was first delayed, then neglected, so that unless a lad had a desire to learn, he grew up ignorant and indifferent. James Stacey had a pious home, and he was nurtured with the influences of religion all around him. He learned to read and write, and following that attainment came a thirst for knowledge; reading was to him a source of delight as well as instruction, and the cultivation of his mind soon became a settled principle with him; in this pursuit he persevered, at the expense of all his play-hours. Religion acted as a guard and protection around him, and its influences seemed to stir and sharpen his intellect into an almost painful activity. Books were few and dear fifty years ago, and his income for such luxuries consisted of not more than a few pence weekly, but they were judiciously spent. Near where he lived there was an old book-store kept by William Pearce (from whom the writer obtained some of his early book treasures), and James Stacey found so much favor with him, even at the age of nine years, that he accepted his weekly contribution of pence in return for the books he needed; in that way he secured Lennie's Grammar, Johnson's Pocket Dictionary, Valpy's Latin Grammar and Delectus, and other similar mental helps, and by diligent application and the kindly indulgence of his father, he was able to make considerable progess in learning.

The diligence and attention of the boy attracted the observation of his employer, who discovered in him elements which indicated proficiency at an early date, and offered to take him altogether and educate him. To this Mr. Stacey's father would not consent; he had the reward of his devotion to the business he followed, and earned a satisfactory remuneration for his labor. But work and study engrossed every hour; after his daily toil followed some hours of study, with the best aids at his command. He was as determined to cultivate his mind as he was resolute in his purpose to succeed in business. A good man he became acquainted with, who had the reputation of being learned, helped him in his study of Latin and Greek, and promised him help in Hebrew; but the last had to wait some years, though it came in time, as did also French and German. The master for whom he worked gave him free access to his library for six or eight years, and to his kindness James Stacey owed what he knew at the time of some of our greatest English writers, as Sir Walter Scott, John Locke, &c. These things indicate the good Providence of God to a young Christian, who was desiring by self-help to attain to what might end in some degree of success. Every step was up hill, but the difficulties tended rather to stimulate than retard his onward progress.

The religious training of James Stacey was of such a kind, that from very early life he was the subject of the strivings of the Holy Spirit, to which he happily yielded, and he began to meet in class as a member of society before he was twelve years old. He with others attended cottage prayer-meetings after Sunday-evening services, and in various other ways he laid himself out for usefulness in the Church. At the age of sixteen, and for two years, he read privately with Joseph Barker, and was greatly aided by him in his studies during his residence at Sheffield, and afterwards at Chester and Mosley, previously to Mr. Barker's embracing heretical opinions. He was only sixteen when he became an exhorter, urged on to the duty by the injudiciousness of friends, and with equal inconsiderateness he was made an assistant class-leader before he was eighteen. For those duties James Stacey felt he had not then the needful qualification.

Having his mind set upon the ministry, as his circumstances improved, he was able to devote more time to study under such masters as were within his reach. At the age of nineteen, he became a student under the Rev. Thomas Allin, then a supernumerary, who was devoting his time to the preparation of young men for the ministry. At the same period he had assistance from another teacher who had a considerable library, the books of which were freely placed at Mr. Stacey's service. While under Mr. Allin he studied English literature, classics, church history, dogma, and philosophy, with, of course, sermonising, and exercised his gifts as a local preacher with so much acceptance, that in 1839 he was accepted on probation for the itinerant ministry, and appointed to the Halifax circuit, under Abraham Scott, C. J. Donald, and S. Jones. That was his first circuit, and also his last in the full work of the itinerancy, when his health failed in 1856.

His labors in the various circuits for seventeen years were distributed as follows:—Liverpool, in 1840; London, 1841; Hanley, 1842-43; Derby, 1844-45; Ashton-under-Lyne, 1846-47. He was then appointed the Superintendent of the Mission in Ireland, which office he held for two years. Returning to England, he was stationed at Huddersfield, in 1850, where he remained three years; he then accepted an invitation to reside again at Halifax, where he went in 1853, and before the end of his third year there his health failed, and he was obliged to rest. During two years he sought health in various places, abroad and in England; he visited Germany, Switzerland, and France, and returning to England, he spent some time in London and its suburbs, including Hampstead, St. John's Wood, and Norwood. At the end of his location in Halifax, being unable to preach, he commenced private teaching, chiefly at the suggestion of Mr. Thomas Firth, of Sheffield, who was wishful to help some young men in their education for the ministry. Not wishing to give up the itinerant work wholly, he accepted an appointment at Sheffield, to take one service only each Sunday, with an assistant during the second year to do the other work of the circuit, whose salary Mr. Stacey paid, he having declined the responsibility of superintendency, which was taken by the Rev. John Hudston.

The office of tutor to the young men was very congenial employment to Mr. Stacey. He entered upon it at first as a labor of love. In years following, he made it more formally his business; and to qualify himself more thoroughly for the duties, he again gave himself to systematic study, and visited several of the universities of Germany to learn their methods of instruction, &c. During that tour he heard Ewald and Hengstenberg lecture at Göttingen and Berlin, and did his "level best" to get all help he had the power to receive and retain to assist him in his future vocation. The young men who were placed under his care, as well as the resolutions of the Conference, have sufficiently indicated the ability with which his tutorial duties were performed.

The Methodist New Connexion had no missions to the heathen prior to the year 1859. In that year their Chinese Mission was founded. In that work, Dr. William Cooke, the Rev. Samuel Hulme, and the Rev. James Stacey took the most lively interest amongst the ministers of the body, several laymen uniting with them in promoting the work. Mr. Stacey was appointed General Missionary Secretary in succession to the Rev. Thomas Allin, and on the Secretary practically devolved the labor of establishing the Mission on a permanent basis. The two ministers chosen to undertake the responsible work were Messrs. Innocent and Hall, than whom two more appropriate could not have been found. After the lapse of a quarter of a century, Mr. Innocent, the survivor, has permission to spend a year amongst his friends in England for the second time. Mr. Stacey retained the office of Missionary Secretary from 1859 to 1862.

Mr. Thomas Firth, a wealthy iron and steel merchant and manufacturer in the town of Sheffield, one of the most elect of God's chosen ones, was a very dear personal friend of Mr. Stacey's : he died in 1860, and left £5000 for the founding of a Theological College for training young men for the ministry of the New Connexion, he having for some years supported several young persons who were educated in a more private way. When the College was opened, on an eligible and healthy piece of ground at Ranmoor, near Sheffield, Mr. Stacey was appointed Resident Tutor and Governor of the institution, in 1863, and he held that responsible office till the year 1876, doing all the teaching requisite save for only one year, 1863-64, when he was assisted by the Rev. Samuel Hulme.

In the year 1864, Mr. Stacey received from the Ohio Wesleyan University in America, the honorary degree of S.T.D., or, as it is Anglicised, Doctor of Divinity, which was spontaneously conferred in acknowledgment of the literary ability manifested in his first published works. He had been the English correspondent of one of the *Christian Advocates* in America, then under the editorial management of the Rev. Dr. E. Thomson, afterwards made Bishop. Through that medium Mr. Stacey became acquainted with the saintly Bishop Janes and the eloquent Dr. John P. Durbin. For those introductions it is believed Dr. Stacey was in the first instance indebted to the Rev William

Arthur, M.A. Dr. Stacey has been twice President of the Conference, first at Hanley in 1860, secondly at Halifax in 1881. When the doctor's degree was first received by Mr. Stacey, he was not disposed to use it, as at that time it was an honor of a more doubtful significance than now, and it was some time before he used it, as it was not then, and is not now, in accordance with his own taste. Had he been consulted in the matter, he has been known to say, he would have preferred the arts degree,—that of M.A., for example, being more congruous, and in every way better suited to his own inclination and pursuits. That degree he could easily have won by his own scholarship, had opportunity been given him, even in an English University.

Dr. Stacey retired from the office of College Principal in 1876, but continued for two years more in connection with the Institution, taking classes in the Greek New Testament, logic, and philosophy. In 1879, on the resignation of that office by the Rev. Samuel Hulme, Dr. Stacey was again appointed General Missionary Secretary, which office he continues to hold. In 1870, he was invited to preach one of the official sermons before the Wesleyan Missionary Society in London, and thus came into what was to him most gratifying and declared fraternity with the parent society of Methodism. Since then he has been privileged to preach for the same society at their district anniversaries in Leeds, Manchester, and Birmingham. He has, personally, always been in kindly fellowship with Wesleyan ministers, and has made no secret of his desire that their Connexional association were closer than it is to the parent society. Dr. Stacey, like Dr. Cooke, would cheerfully make some sacrifice, if required, to promote a union with the two bodies ; but there are others amongst the New Connexion who are less friendly to union ; the feeling in the direction of union is growing every year, and a more frequent interchange of ministers in each other's pulpits will promote that long-desired object.

Amongst the chief felicities of his life is, doubtless, Dr. Stacey's close connection with his endeared friend, Mr. Mark Firth, in founding the Firth College, in the centre of the town of Sheffield. He has the honor of being one of the trustees of the College, and a member of the Council for life. He had also a large part in originating some other noble acts initiated by Mr. Thomas Firth, though carried into successful operation by his beloved brother, Mark Firth. These were events and circumstances not connected with the ministry of Dr. Stacey; but his ministry led to the conferring of these distinguishing privileges upon him, and indicated his worthiness of the honor implied.

Dr. Stacey was one of the representative presidents at the First Ecumenical Methodist Conference, held in City Road Chapel, in September, 1881. Having been the President at the New Connexion Conference four weeks previously, he was appointed chairman of the Ecumenical Conference on the third day, 10th September, when the Evangelical Agencies of Methodism were considered. The Rev. John P. Newman, LL.D., of New York, in the afternoon read an address on "Scriptural Holiness, and the Special Fitness of Methodist Means of Grace to Promote it." The invited address, in response to that of Dr. Newman, was delivered by Dr. Stacey from the chair he occupied as president that day. It may be remarked here, that the chair used each day at that Conference, was the one which belonged to the Rev. John Wesley, which is kept in his house, and on which he sat on the afternoon of the day previous to his death. Dr. Stacey's address occupies three pages in the official report of the Conference.

As an author, Dr. Stacey has not been idle; his works are not numerous, but they prove how thoroughly he has mastered the subjects on which he has written, and his books have been appreciated by scholarly men and theologians. His first was on "The Christian Sacraments;" that was followed by "The Church and the Age;" "A Prince in Israel; or, Sketches of the Life of John Ridgway, Esq., with Portrait;" "The Christian Pastor and Teacher." Besides these, he has written and published papers on "The Higher Christian Life;" "The Eucharist;" "Memorials" of the Rev. John Hilton, Rev. Charles J. Donald, Thomas Firth, and Mark Firth; including Sermons and Biographies. In addition to these, he has written a considerable number of single sermons, which have been printed, and various magazine articles, which would, if collected together, make a respectable volume of miscellaneous theological works.

* * *

James Maughan.

[*Born,* 1826 : *Entered the Ministry,* 1847 : *Died,* 1871.]

AUSTRALIA is a magnificent country, and Adelaide is one of its very prosperous cities. Methodists found their way there soon after the city was founded, first the Wesleyans or parent society, then the Bible Christians. Both these bodies took firm hold of the people, and have now churches established at Adelaide of good standing and great influence ; and as there is no State religion in the colony, they succeed best who most thoroughly adapt themselves to the condition of the people. In 1862, the Methodist New Connexion resolved to establish a Mission in Australia, and one of the most heroic, energetic, intelligent, and self-sacrificing of their ministers offered himself for the pioneering. Bold, courageous, and untiring in his zeal for God, and in his efforts to win souls and instruct his hearers religiously, morally, and intellectually, he began his labours with a devotion never surpassed, burning life's candle at both ends as long as it would burn, till utter exhaustion terminated a most valuable and earnest career, at the early age of forty-five,—a real hero of the cross, who laid all his powers of body and mind on God's altar. Had he been spared, the Mission might have prospered and spread, but his premature death seemed to have paralysed the work. He began the cause in Adelaide in December, 1862, with ten members ; fourteen months afterwards there were eighty members; eleven years after that the members were only sixty-seven; and in 1884 they were only eighty-two. The following is but a brief record of the life of the founder of that Mission.

James Maughan was born 25th October, 1826, at Hepburn, near Newcastle-on-Tyne, and was baptised at Yarrow, once the home of the venerable Bede. He never knew his father, who died shortly before James was born, but he had a pious and careful mother, who, in her second marriage, found a husband who was kind to her children. His education was begun in the village school, and was scanty enough, but at the age of eight, the self-reliance of the boy prompted him to leave school and go to work to try to earn his living. At the age of twelve, he had the advantage of studying at a clergyman's private school, though only for a year, and when he resumed work, he spent his evenings at a night-school to satisfy his thirst for knowledge. At fourteen he began to develop mechanical genius in this way: his father lent him his watch; seated at the sea-side he looked at the works, wondered why it ticked; he began to take out the screws to understand the mechanism, but trying to put it together he could not find the place for all the wheels. He unscrewed, and tried again and again till every wheel was placed, and the watch ticked once more. That was knowledge gained—self-knowledge—which had cost him so much to learn; he resolved not to forget it, so announced himself as clock and watch-cleaner, and in that capacity served the whole of the villagers.

The success of that experiment gave him great courage and some influence, so that at sixteen, he was appointed master of the village school, and his diligence and energy opened to him fresh spheres of usefulness. For two years he had neglected religion, kept company with Sabbath-breakers, and often had feelings of anguish at his conduct. In 1842, the Rev. Andrew Lynn was stationed at Newcastle; a revival broke out, young men were saved, and they invited their companions to the house of God, and James Maughan was persuaded to attend a love-feast. It was a time of the Holy Spirit's presence and power. Young Maughan saw himself a sinner, came to Christ, and was accepted by Him. Conversion with him was a reality, he knew that he was saved, and he made no secret of the change he had experienced. His thoughts and desires took an entirely new turn; his Bible and prayer occupied much time, but religious difficulties presented themselves to his mind; these he put down on paper as they occurred to him, and he read his questions and opened his mind frequently to the Rev. William Cooke, another New Connexion minister, then residing in the locality. Pastor and pupil formed an attachment to each other which continued till severed by death; they have both met in heaven.

Encouraged by the kind instruction he received from Mr. Cooke, he began to write his thoughts on various passages of Scripture, at seventeen, and these exhibited so much intelligence, that, at eighteen he was persuaded to begin to preach. At the same time his duties as parish schoolmaster brought him in contact with the clergyman, who soon discovered in him qualities of mind which were so much appreciated, that shortly afterwards the clergyman offered to pay his expenses at the university, if he would consent to go and study for the ministry of the Church of England. Here was a crucial test; he prayed to God for direction; he took the advice of Mr. Cooke, and others of his Methodist friends, and after the most careful consideration, he resolved to decline the proffered kindness, and remain a Methodist. In making that choice, James Maughan displayed that high principle and inflexible decision of character, which is worthy of imitation. He was no trimmer, no self-seeker, no time-server; he got his religion amongst the Methodists, and he felt bound by gratitude and obligation to give to it his life and labors at all costs. At that time he had no idea of entering the ministry; he was satisfied with his position, and cheerful prospects were opening to him.

In the year 1847 he completed his majority, and his income from various sources had reached £100 per annum. At that time another testing of his principles gave him some anxiety. The Rev. J. Tate, a young minister stationed at Mossley, was compelled by illness to retire from his work, and James Maughan was requested by the Connexional authorities to supply his place; the salary of a single preacher then was only £60. At first he declined the offer, not on account of income—that did not weigh with him—but from a fear of inability and inexperience. After repeated solicitations, the love of Christ inspiring him with the love of souls, he accepted the appointment and went to Mossley, and entered very earnestly upon the work: his first holiday came in 1848. After three days spent with his relatives and friends, he returned to his ministerial duty, and the Conference, having received him on probation as an itinerant preacher, appointed him to Bradford, Yorkshire, to reside at Otley. During the year of his residence there, a revival of religion resulted in the addition of fifty-four members in the Otley side of the circuit. In 1849, he labored under the Rev. John Addyman for one year, at Macclesfield, where he left with an increase of members; and in 1850 was removed to Derby, where a larger increase of members was the reward of their labors. In 1851 he was stationed, under the Rev. James Henshaw, at Dewsbury, his residence being at Batley. The spiritual indifference of the people, and the extent to which drunkenness prevailed, deeply impressed the mind of Mr. Maughan, and he wrote and put in circulation a very earnest and stirring appeal against those evils, and he had a house-to-house visitation instituted to invite the people to the house of God. At the Conference of 1851, he was received into full connexion and ordained, giving at the same time a full, clear, and interesting statement of his conversion, and the steps by which he was gradually led into the ministry.

Having been a preacher nearly six years, during which period he had manifested in various places more than ordinary ability and usefulness, another test was put upon him by appointing him to the London circuit. Their cause in the metropolis in 1852 consisted of only three chapels and 117 members. Discouraging circumstances met him at every society, the members were poor, the chapels small and dirty, and not in proper repair. In North London there were only twelve members in society, but one of them, Richard Barford, a Guardian Representative, of Islington, had as large a heart and as open a purse as James Maughan had resolute ideas of improvement and progress. A new chapel was resolved upon in Britannia Fields, and that chapel still stands as the monument to the joint memory of Richard Barford and James Maughan; Brunswick Chapel was beautified, and the society nearly doubled, and during the two years of Mr. Maughan's stay in London, he did noble service, and made many friends who were true to the end. One result of his labors in the metropolis was, Mr. Edward Harris Rabbits and Mr. Joseph Love each began to give £200 per annum towards the erection of new chapels, eight of which have since been erected. There are now three New Connexion circuits and nine preachers in London. Mr. Maughan was married in 1854, to Miss Catherine Moss, of Stockport, and that year he was stationed at Leeds, where a good report of his labors had gone before him, and he received a real Methodist welcome. There he had two excellent men as colleagues, and through their efforts and the liberality of the friends, Woodhouse Lane Chapel was erected. At Leeds, Mr. Maughan found mental leanness amongst the young men, and in addition to his pastoral duties, he formed a class of seventy young men whom he met weekly, and commenced those valuable intellectual and scientific, and theological lectures, which he continued in each of his subsequent circuits; he organised also a Young Men's Temperance Society.

Dudley was the next circuit to which Mr. Maughan was appointed. There he remained three years; he established a Band of Hope in the Sunday school, and held fortnightly meetings, at which he delivered instructive addresses. He greatly assisted the effort to erect a new Sunday school in connection with Wesley Chapel, and left the circuit with an increase of thirty-five members. In 1859, Mrs. Maughan's health was not good, and a warmer temperature was recommended, so Bristol was named as his circuit. This he at first declined, being merely a personal favor; but when he received from the Missionary Committee a call to go to Bristol, he thankfully accepted the invitation. The prevalence of religious indifference quickened the inventive faculties of Mr. Maughan, and he promptly adapted his labors to the circumstances that were around him, finding in Mr. James Phillips, of Castle Green, an encouraging lay helper. He resolved on giving a series of discourses on Sunday evenings under popular titles, something after those used by Bunyan and other Puritans. Some thought them grotesque and irreverent. He announced them by handbills widely distributed, and they succeeded in filling the chapel. He gave another series, on four evenings each week, on rural and social topics, with such titles as "A Struggle for Life," "The Effects of the Frost," "Problems in Arithmetic," "The Rival Candidates," "The Tears and Joys of

Angels," "A Fellowship Meeting," "The Great Comet," "Lessons from the Late Fire," and on other popular passing events of the day. He also gave a series of 120 discourses or lectures on the first chapter of Genesis, in which he combined theology and science. In addition to all this, he gathered a band of one hundred young men, to whom he gave weekly lectures on theology and science. It was during Mr. Maughan's stay in Bristol that the writer of these pages became personally acquainted with him, and the subjects which brought about their meeting were continued by correspondence; Methodist union was the principal topic of consideration, a subject which deeply interested Mr. Maughan, and his mind was very deeply pained when, in 1869-70, the attempt made to unite the Bible Christians with the New Connexion proved a failure. He was most earnest in advocating union, and nothing distressed him so much as failure in any enterprise on which he entered. Considering how much had been said and written on the subject, he had anticipated a more satisfactory result.

During the third year of Mr. Maughan's stay at Bristol, the Missionary Committee, acting on the advice of the Conference, resolved to commence a Mission in Australia, a work which had for some years been carefully considered, and Mr. Maughan was requested to be the pioneer missionary. Believing the call of the Church to be the call of God, he accepted the responsibility without a murmur or hesitation. At Bristol the holy enterprise was religiously inaugurated, when 500 persons took tea together, and Mr. James Phillips presided at the public meeting, 12th May, 1862. His Bristol friends presented him with some valuable philosophical instruments and apparatus in token of their affection, and ten days afterwards he sailed from Liverpool with his family, and arrived at Melbourne 1st September. His wife was ill nearly all the voyage, and when asked at Cork if she would go on shore and stay, she said: "No, I am suffering in God's cause, and will die and go to heaven, rather than go back." That was like her husband—giving up all for Christ. On board ship Mr. Maughan was chaplain, lecturer, teacher of the children, and friend of all the 493 passengers on board: they gave him a handsome present before leaving the steamer. Landing at Melbourne, he found friends immediately, and a real English welcome; but after visiting several places around

Melbourne, he started to Adelaide, 500 miles distant, hoping to find there a more promising field of toil. The capital of South Australia had then only 18,000 persons as its population, but amongst them he soon found a few of their members from England, and on 21st December, he formed the first society in the colony, with ten members. In January, a public tea-meeting was held to give Mr. Maughan and the New Connexion, which he represented, a Christian welcome to the colony: at that meeting he told the people his mission was to the whole colony, not to the South only. His premature death has limited their services to the two cities of Adelaide and Melbourne; and so disastrous was the early death of the founder of the Mission, there were fewer members in society at Adelaide twenty years afterwards than Mr. Maughan had gathered in fourteeen months. At that time he wrote to England to say the members were eighty, being eight times as many as he began with in 1862; in 1883 they were only sixty-seven, and in 1884 eighty-two.

Believing in the influence of young men, Mr. Maughan gathered a class of young men, to whom he gave a series of weekly lectures on philosophical and scientific subjects, from February to May. These were popular; they introduced him to the literary men of the city; he was elected a member of the Adelaide Philosophical Society, and the Governor of the colony, and the Bishop of the diocese, honored him with their company. As earnest in his ministerial work as he was in his scientific and intellectual, the largest preaching room they could hire was soon filled, and a movement set on foot for a new chapel, towards which the Adelaide people raised £1808, and a request was sent to England for a missionary to be sent to Melbourne. The new chapel was opened a year after the commencement of his ministry there. This success was largely owing to Mr. and Mrs. Maughan spending ten or twelve hours every Monday in house-to-house pastoral visitation. Mr. Maughan's home had been small, damp, and very inconvenient, yet its rent was £70 per annum. His health was injured by the damp, and a new mission-house became an urgent necessity; this was erected at a cost of £1000, but that did not stay the progress of disease, nor did the latter retard his energy in his work. The people raised £200 in the year for the minister's salary, of which £100 had to be paid for rent of the new house. In 1866, Mr. Maughan delivered lectures against a rash prophetical theorist in the colony.

Failing health, arduous duties in no way abated, added to severe commercial depression, darkened the bright prospect which had cheered the pioneer missionary. During the year 1866, the Church had raised and expended over £1100 on the Adelaide society, but the debt on the chapel was £2500 ; yet he was not discouraged, and in May, 1867, a small new chapel was commenced at Hope Valley. In that year he delivered lectures against Phrenology. In 1868 he was encouraged by the help of Mr. Merriman as a colleague ; but he suffered so much from heart-disease and other causes,—the result of overwork, and the effects of the damp house,—a journey to England became a necessity, and in April, 1869, he accompanied his friend, the Rev. James Way, to their native land. He only took twenty minutes to prepare for a voyage to England, where he had a most hearty welcome ; travelled all over the Connexion, preaching, speaking, and lecturing, and met the Rev. John Innocent from China. The Conference of 1870, in a resolution, spoke most highly of himself and his work, and on 9th August he sailed again to Australia ; but he carried the seeds of disease with him. He had a joyous reception in Adelaide, and began to work with his usual energy. This he continued for three months, preaching, lecturing, and visiting, till he was unable even to walk. To work for the Master was his delight, and on Sunday, 19th February, he preached on the dogma of Purgatory to a crowded audience ; that was his last service on earth. He lingered on in great weakness a little over a fortnight, showing the same intense interest in the concerns of the Church. He repeated verses of several hymns, the last being, "We sing of the realms of the blest ;" and when unable to do more, he asked, "What will it be to be there ?"—then, gently as a zephyr, his spirit fled to heaven, 8th March, 1871, aged forty-four years. Fifteen ministers in Adelaide attended his funeral ; thus was this "Man of all Work" gathered to his fathers. Dr. William Cooke wrote and published "Memoirs of his Life."

* * *

Very cordially yours,
C. D. Ward.

Charles Dewick Ward, D.D., S.T.D.

[*Born*, 1829 : *Entered the Ministry*, 1850 : *Still Living.*]

MANY a boy has caught an inspiration from the romances of the past. Sherwood Forest, in the county of Nottingham, has for ages past enkindled lively memories in multitudes of young minds, by reason of the recorded exploits of Robin Hood and Little John. That extensive forest is a very wilderness of the beauties and extravagances of nature. Some of the wildest and some of the prettiest woodland scenery may be found there. Day by day, for days and weeks, the forest presents to the visitor an ever-varying prospect; and to a mind capable of seeing God in nature, there God's works may be seen in their wildest luxuriance, and most enchanting beauty. In that locality, and with those surroundings, the subject of the present sketch was born and brought up.

Charles Dewick Ward—the son of an excellent Methodist local preacher and schoolmaster, was born on 1st March, 1829, at Hucknall, near Nottingham, the village where Lord Byron, the poet, and his daughter, the Countess of Lovelace, are buried. This is close by Newstead Abbey, Byron's patrimonial estate, and around which cluster some romantic and interesting literary and social associations, sketched by facile pens fifty years ago, when Charles D. Ward was in his early boyhood. Mary Chaworth, Henry Kirke White, the poet, the burning of Nottingham Castle, and the career of Byron, each had its influence on the locality where Charles D. Ward entered upon life. A Waterloo celebrity, Colonel R. Wildman, a genial and hospitable gentleman, often kept open house at Newstead Abbey half-a-century since; and "The Dukeries," hard by, made the locality famous for aristocratic company. Regardless of those worldly surroundings, Methodism flourished in the village of Hucknall, and in other places around. The Wesleyan Methodists had a strong cause at Nottingham, and the New Connexion also took deep root in that town from its very origin. It was one of the first places visited by the Rev. Alexander Kilham; it was the head of a circuit in 1797, when the Connexion was founded, with Robert Hall as the lay representative to the first Conference, and J. Grundell and J. Revill as the first ministers. The preachers stationed at Nottingham in 1798 were Alexander Kilham and G. Matthewson; and there Mr. Kilham died and was buried before the end of the year.

The father and mother of Charles D. Ward were helps meet for each other, whose pure, bright, cheerful, and holy consistent lives made religion in their home something to be admired and commended—"a thing of beauty" which was a source of joy to all within their home, and those who dwelt around them. Mr. Ward was a pious, intelligent, and highly educated man, who had made the best use of the advantages offered to him; and he took pains to train his son in learning lessons not only from books in his own school, but also from God's great Book of Nature, thus arousing and quickening dormant faculties in the mind by observation in his constant walks abroad. Mrs. Ward tried to keep religion the foremost thought in the mind of her son, that it might grow with his growth; the Sabbath was ever a day of sacred delight, its strict observance being in no sense a hardship, even though it included attendance at the chapel twice, and at the village church once, every Lord's Day. Dulness and austerity were alike unknown; home and the house of God had both a degree of sacredness about them all day long on Sunday, and with such training, religion became part of his daily life, and it soon became to him the source of his chief joy. From childhood Charles knew and loved the Holy Scriptures, being well able to read the Bible at four years of age; and at that early age, he often took his Bible into some quiet place, where he could read and be alone with Jesus. It may correctly be said of him as is recorded of Timothy, "From a child thou hast known the Holy Scriptures," which he found able to make him wise unto salvation. What a source of happiness for him is the fact that his venerable mother still lives, in her eighty-sixth year, hale, intelligent, cheerful, active, and useful in her home, having lived to see her son enter the itinerant ministry of Methodism, become the superintendent of a circuit, the chairman of a district, the President of the Conference, the Connexional Editor and Book-Steward, and an official in the first Methodist Ecumenical Conference.

Into the details of Charles D. Ward's early Christian career it is not needful further to enter. He served the church of his choice in his early years, often journeying with his father to his Sabbath appointments as a local preacher, and when sixteen years old, he also entered upon the same work, and performed it with great acceptance to the people, so that before he came of age, steps were taken for his entrance into the itinerant ministry. On the day of his majority, he went as a supply to Shrewsbury; he was accepted on probation at the Leeds Conference, 1850, and appointed under the Rev. Thomas Ridge to the Chester circuit, one of great extent, with constant and long journeys on foot. The out-door exercise was conducive to health, and was a needed preparation for the diligence with which he had to cultivate his mind at every convenient opportunity. At the end of the year, although only a young man of twenty-two, he was sent to Stafford, another laborious circuit, and being the only preacher, he had at that early period of his ministry to take charge of the circuit; the Rev. J. Hilton was there also, but as a supernumerary. At the Conference of 1852, he was appointed, under the Rev. W. Baggaly, the second of four preachers at Liverpool, two of them being supernumeraries. The last year of his probation was spent at Leeds, under the Rev. Philip James Wright. The circuit was a large and important one, and Mr. Ward was the third of five preachers, two of whom had retired from the active work; it was a very useful sphere for acquiring information, and the stores of book literature he found there were very helpful to him in his studies. Four successive circuits he had been appointed to during his probation, and that being ended, he began to assert his claim to a longer location in a circuit.

At the Halifax Conference of 1854, the Rev. Charles D. Ward was received into full connexion, and subsequently ordained. This occasion was one of deep interest and importance, both to the young minister and his pious parents, and he afresh consecrated himself and all his energies to the service of God. In 1854, he was appointed, under the Rev. Samuel Hulme, the second preacher to the Manchester South circuit, in which he lived as near neighbor to the learned and judicious Rev. Thomas Allin, whose company he found to be a source of instruction and delight. The venerable William Shuttleworth was also a located minister there. Mr. Ward remained three years at Manchester, the two latter under the Rev. Thomas Mills. In 1857, the Conference appointed him to the Hanley circuit, Staffordshire Potteries. There he remained three years also, the first being with the Rev. Samuel Hulme, and the succeeding ones with the Rev. Alexander M'Curdy ; two junior preachers were also in the circuit, which was a large and very important one, Hanley having been one of their circuits from the origin of the Connexion. Mr. Ward's acceptance as a preacher in the Potteries secured for him a second appointment of three years, and he was, in 1860, after being only ten years in the ministry, made the superintendent of the Longton circuit, having two junior and a supernumerary preacher associated with him; and during his third year there, the Rev. Thomas Allin again located himself in Mr. Ward's circuit.

Hurst was the next circuit which Mr. Ward was appointed to superintend, in the years 1863-64. Removing from there at the Conference of 1865, he was located at Huddersfield, the first of four preachers, and had heavy responsibilities in managing so large a circuit. He continued there three years, doing heroic work, and giving great satisfaction to his brethren both in the circuit and in the district. The Longton Conference of 1868 appointed Mr. Ward to the Bradford circuit, with Mr. E. Wainman as his colleague. There he remained three years, changing his colleague for Mr. W. Eddon, after the first year. At the Nottingham Conference, 1871, Mr. Ward had the joy of witnessing the election of his dear father as a Guardian Representative of the Connexion, a permanent lay member of the Conference. At the same time his son was appointed the superintendent of the Sheffield West circuit, where he found the venerable Charles J. Donald and the

Rev. J. Flather on the retired list of preachers, but both able to render important service to the Connexion. Three years Mr. Ward remained at Sheffield, where he found some of the most devoted servants of God and Methodism. During the third year of his location at Sheffield, Mr. Ward was appointed chairman of the district, which office he continued to hold whilst he remained in the active work of the itinerancy. In 1874, he was stationed in the Halifax South circuit, with his former colleague, W. Yeoman, again associated with him, and A. Leach. He remained there only two years; in 1876, he was appointed again to Leeds, where he had finished his probation nearly a quarter of a century previously. At the Conference of 1876, he was chosen President, and he remained at Leeds until he was appointed a Connexional official.

There is but little variety in the occupation of an itinerant Methodist preacher, the duties of one being very much the duties of each and all; what there is of diversity consists largely of the individuality of each mind. There is, however, a marked difference in the results of their labors. To some, the want of conversions is a source of daily anxiety and prayer; to others, the cultivation of the intellect takes the foremost place; whilst a third excels in statistics and finance; and a fourth is constantly aiming at material progress, the erection of new chapels, or schools, or parsonages. That minister is most generally and most uniformly welcomed who combines all these peculiarities of mind and disposition. This may be said to have been a feature in the success of the itinerant life of the Rev. Charles D. Ward. The work of conversion has always been one of primary importance in his ministry; he has valued literature, not only for its own sake, and the pleasures derived from it, but he has given great encouragement to it in his various circuits; and one enduring evidence of that is the fact that, during the year he was President of the Conference, he had the honorary degree of Doctor in Divinity conferred upon him—at the recommendation of Dr. E. Ryerson—by the Victoria University, in Cobourg, Canada. Subsequently, as a graduate of Ohio Wesleyan University, he received the diploma of S.T.D. (*Sacræ Theologiæ Doctoris*). In the matter of statistics and chapel building, Dr. Ward has a good report amongst his brethren. He had been a diligent and faithful pastor, and an able administrator of the laws of the Connexion for thirty years; and when the Rev. John Hudston resigned the office of Editor and Book-Steward in 1880, Dr. Ward was appointed his successor: that position he still holds.

The Conference of 1881 had under its consideration the question of the holding of the first Methodist Ecumenical Conference, to consist of representatives of all the branches of Methodism in the world; the New Connexion was represented by six ministers and six laymen, the chief men in the body. One of the ministers was Dr. Ward, who was chosen, with two other Methodist editors, and Mr. Robert W. Perks, as the editors of the official report of the entire proceedings of the Conference, Dr. Ward being placed first on the list. He did not take any part in addressing the Conference, but did important work in preparing a correct record of the deliberations.

At the Conference of 1882, the question of the continuance of the Society's Missions in the colony of Australia was fully considered. The Mission was originated by the Rev. James Maughan, under most favorable circumstances. For ten years since his death there had been little progress, but two missionaries had been sustained there—the Rev. M. J. Birks and the Rev. T. Masterman—at considerable cost to England. The Conference of 1882 sent out Dr. Ward to Australia, to gather up all information possible as to the condition of the two churches there, the property, and the prospects for the New Connexion in the colony. The journey was undertaken, and Dr. Ward returned to England in time to report the result of his inquiries and observations to the Conference of 1883. His report is a luminous document, printed in the *Connexional Magazine*, and for which he had a hearty welcome home, and a sincere vote of thanks of the Conference. He reported the desirability of continuing the Mission, with newly-appointed ministerial agents, and with the near prospect of the two societies becoming self-supporting. The writer of this record was in the Sheffield Conference when the two new ministers—Messrs Gratton and W. Shaw—were chosen and accepted for that work. Dr. Ward rendered most valuable service to the body by the sacrifice he made, not only by the two long journeys and absence from home, but also by his public services,—preaching and speaking in various Christian churches in Australia. The late venerable Dr. William Cooke carried on Dr. Ward's editorial duties in London during his absence on this special service. Already there is a very gratifying amount of progress reported by the new missionary agents in Australia.

The work of the Book-Room, which Dr. Ward has to direct, is also manifesting healthful signs in improved circulation of magazines, and in the profits realised by that agency. In 1880, the profits reported were £243, at the Conference when he was appointed; in 1882, they were £255; in 1883, £279; and in 1884, £296. Dr. Ward has not distinguished himself by the use of his pen as an author, but as a contributor to the pages of the magazines of the body, his pen is seldom idle; nearly every monthly issue contains one article, or more, by its editor, though often either without signature, or under a *nom-de-plume.*

For many years he has sustained, by annual appointment of Conference, the offices of Treasurer to the Auxiliary Fund and to the Paternal Fund. His unselfish, economical, and genial management has done much to prosper and popularise these funds; by no services, perhaps, has Dr. Ward given greater satisfaction to his ministerial brethren than by this, in which, for their sakes, he takes manifest delight. He persistently declines to accept any remuneration whatever for the large amount of careful labor imposed, while his "reports," usually so dry and dull, are looked forward to as quite a relief and a joy in the Conference.

In appearance, Dr. Ward looks many years younger than he is. Unlike most men in this feverish, go-ahead, intense age, he retains the freshness, as well as the vigor and soundness, of early manhood. Evidently his strength is "renewed" like the eagle's!

John Ridgway.

[*Born*, 1786 : *Died*, 1860.]

POTTERS are a class of men of very ancient origin; they were in existence in patriarchal times, and are honorably mentioned by the old prophets; but potters have not much record as preachers. As a Methodist lay preacher, the subject of this sketch has a fair and respectable reputation, which extended over a wide area for many years, and he diligently kept all his preaching appointments, even when raised to civil distinction, when magistrates would attend his ministry in small village chapels.

John Ridgway was the son of a distinguished potter, and was born at Hanley, Stafford, 1st February, 1786. He was the eldest son of the family, inherited a strong constitution, and developed a mind and body of great vigor and energy. Blest with a thoroughly Christian home, all his surroundings pointed in the direction of purity, intelligence, and godliness. He had a good education, and his home was abundantly supplied with comfort. Fond of adventure, at school he had several narrow escapes from instant death; once when bird-nesting, once in the river Trent, and once by being suspended on a hook when falling. Busy and buoyant in his school-days, he was so also when, at the age of fifteen, he commenced at the lowest grade to learn the potter's art. His diligence was rewarded by his acquiring a full mastery of all the details of the art; and the porcelain productions of

Mr. Ridgway's works obtained great celebrity, and ultimately secured the distinction of his being appointed Potter to the Queen. The firm had very honorable mention in the Fine Art Catalogue of the Great Exhibition of 1851, and its reputation has been continued. When he retired from business in 1858, a valuable testimonial was presented to him by the trade generally; the money portion of it he immediately consecrated to the founding of a scholarship in connection with the School of Design, with the purpose of improving the trade. His own workpeople gave him a magnificent Bible as their testimonial.

When the Methodist New Connexion was formed, John Ridgway was a youth of eleven years, and at his father's house, several of those who took the lead in its formation often met for consultation. Brought up as Methodists in Mr. Wesley's Connexion, the Hanley society unanimously requested the Conference to permit them to have the sacraments from their own preachers: the request was refused, and the consequence was they separated, and formed a part of the new organisation, on a more liberal basis, in 1797. Often that youth was present at the deliberations in his father's home; he knew that strife was going on, and asking its meaning, he took the side of the oppressed, and whilst receiving instruction, he was learning the value of liberty. Soon afterwards he joined the society, and from such men as Mr. Kilham, Mr. Thom, Mr. Grundell, and Mr. S. Smith, he learned those principles of liberty which he studied and developed during all his public life.

About the time he came of age, he was sent as a representative to the annual Conference, where he manifested such deep interest in the affairs of the Connexion, that he held some office which entitled him to be at the Conference nearly every year to the end of his life. He soon gave evidence of a mastery of all the details of the Connexional agencies; he discovered weak places and suggested remedies; he studied all the rules and regulations of the body, and was foremost in proposals for their improvement. The resolutions considered and accepted by successive Conferences were mostly drawn up by him; his brain and pen were seldom at rest when new plans were required to meet new emergencies; pen, tongue, and purse were all devoted with unsparing freedom, to promote the welfare of the Connexion he loved so well, and so truly.

He was a man of the most cheerful disposition, with many touches of humor in his speech. One Sunday he was driving to a preaching appointment, and was entitled to pass through the toll-gate free ; but the country-woman in charge said, " You 've too merry a face to be a parson ! " He was ever popular as a preacher, and thought preaching a privilege and honor. He was widely known as the chairman of public meetings, and for many years he presided at the annual Conference Tea-meeting, the largest gathering in the Connexion. He was once taunted with being a Methodist, when he cheerfully replied that he was " choosing his companions for eternity."

In 1822, he spent four months in America, promoting business, but devoting much of his time to visiting hospitals, prisons, asylums, schools, colleges, and various philanthropic institutions. He was a generous supporter of such institutions, and for many years he had a regular list of poor pensioners, some of whom shared his bounty after his death. He was a promoter of education ; in politics, a leader of the Liberal party ; an advocate of social reforms ; and a true Christian philanthropist. His last service to the Church was to preside at a tea-meeting at Bethesda chapel, Hanley, 3rd December, 1860. Having smilingly said good-bye to the people, he walked home to Cauldon Place, Hanley, took his chair, and before his supper could be brought in, his spirit had soared on high. He lived so near to God on earth, when the end came, he had not far to go to heaven. He had nearly completed seventy-four years.

Mark Firth, J.P.

[*Born*, 1819 : *Died*, 1880.]

MARK FIRTH was a man as extensively known and as much loved in Sheffield, during the latter half of the nineteenth century, as James Montgomery was known and loved in that town during the former half of the same century. Perhaps no town in England has witnessed such manifestations of affectionate sorrow as Sheffield did when both those distinguished Christian men died. It is believed that one hundred thousand persons attended to witness the funeral of both those philanthropists. When Mark Firth died, it seemed as if the people staggered beneath a blow of surprise and calamity, from which they could not recover. Even the Prince of Wales and Prince Leopold, and other distinguished persons in the State, once his guests, and witnesses of his benefactions, sent telegrams of kindly inquiry and sympathy with his family.

Mark Firth was born of honest, industrious, and godly Methodist parents, in Sheffield, 25th April, 1819. His father, Thomas Firth, who died in 1848, was first a hard-working man, and brought up his two sons, Mark and Thomas, to habits of industry and handicraft. When his sons had become skilful and devoted to their calling, they originated a steel-manufacturing business, as Thomas Firth & Sons, placing their father's name at the head of the firm. They commenced in 1845, with six workmen, and both the sons evinced rare business ability. Under the energetic management of Mark, the firm added one department to another, and extended its commercial relations, till it became one of the most prosperous in Sheffield, employing in busy times from 1500 to 2000 hands. The business grew with a rapidity which was amazing, and when asked why their success was so great, Mark would answer that business to him was a pleasure, and he daily prayed to God to help him in it, and he believed that God answered his prayer. One rule of the firm was, they must have good work, the best that could be produced, and they were ever ready to pay a good price for it. They set up the most ample and costly machinery, and took the largest contracts in the market. They were large manufacturers of crinoline steel, when the demand for that article was so great; but their chief contracts were for steel guns and rifle-barrels, against the advocates for armor-plated vessels: the heavier the plates used, the stronger and more penetrating they made their steel guns and shot. They had the most powerful steam-hammer in the world, and forged a few of the 100-ton guns now fitted to the world-famed ironclads used in the ordnance of England, France, and Italy. They forged all the 80-ton guns.

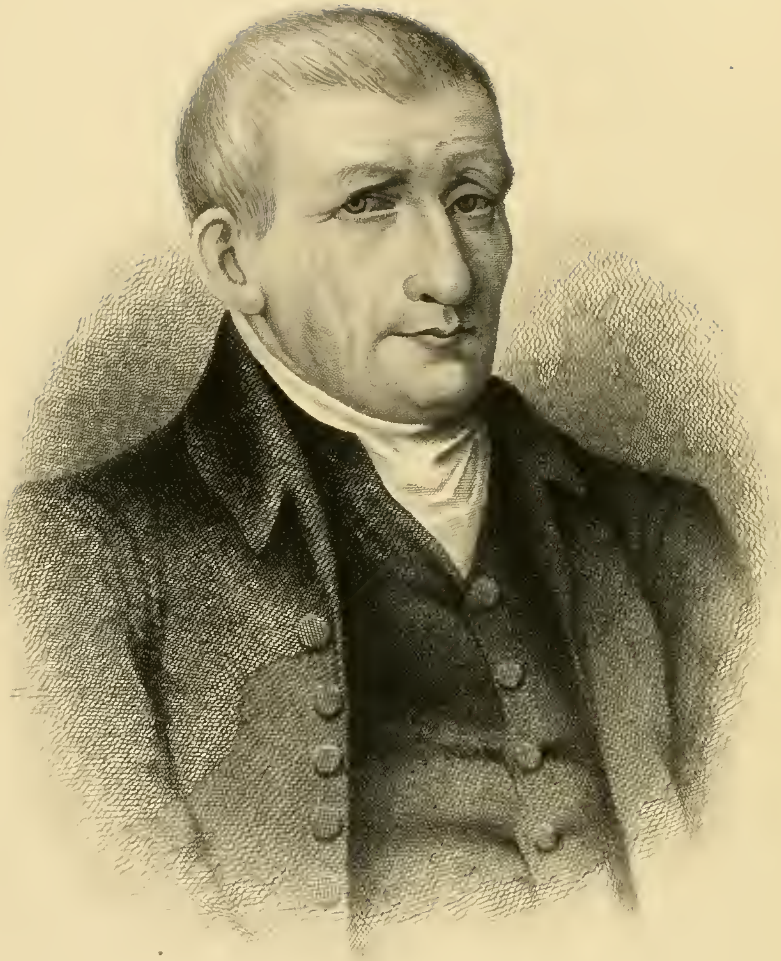
A walk through Woolwich Arsenal will show the brand of "Firth" on nearly all the steel implements of war now in use. It was by Mark Firth's skill, industry, and tact, his sterling upright principles (for religion lay at the centre of his nature and life), his far-sightedness, his anticipation of the future wants of men and nations, and by his production of a thoroughly good and reliable article, surpassing any other make at home or abroad, that this merchant prince and benevolent manufacturer accumulated the vast wealth, which enabled him to build his own costly and elegant mansion,—known as Oakbrook, Sheffield,—in which he entertained in 1875, with princely generosity, both the Prince and Princess of Wales; and again, in 1880, H.R.H. the Prince Leopold. And not that only, but his large-hearted generosity led to his building and endowing a splendid pile of thirty-six alms-houses; to his giving to his townsmen a Public Park of thirty-five acres; and for the aspiring and studious young men of the town, providing, in the most generous manner, the means of higher education and university culture, in the magnificent Firth College.

Having the great advantage of godly parents, a religious home, and pious culture, Mark Firth from childhood feared God, loved his Bible, and took pleasure in attending the worship of God in the chapels of the Methodist New Connexion in Sheffield. He became a Sunday-school teacher, and held the office for many years. Sunday morning at six o'clock found him regularly at the prayer-meeting; and he has often said, that those were to him really good and happy days. He joined the society in his youth, and for forty years retained his membership amongst the New Connexion, though in his last days he occasionally worshipped in St. John's Episcopal Church, that being near his own residence.

Mr. Firth was first married in 1842; in 1857 he married a second time, and several children survive to comfort their mother and to carry on the business. At the time of this marriage, the firm employed 500 men, and they spontaneously presented to him a costly and elegant epergne as a mark of their esteem. The business grew, and he never neglected it; but he found time to attend to all his religious duties, and especially to his duties as a townsman and a citizen. He was most honorably elected Mayor of Sheffield, in 1865, during his absence from the Council, being averse to public life; following that, in 1867, he was chosen Master Cutler of the town, and had the unprecedented honor of holding the office three years in succession. In 1869, he built and endowed thirty-six alms-houses for forty-eight persons, at a cost of £30,000. In 1870, he was appointed a Justice of the Peace for the borough; and afterwards he was made a County Magistrate. Again, in 1870, he was elected a Member of the Sheffield School Board, which office he held for nine years; he declined to be the Chairman, but was *Vice* to Sir John Brown. In 1873, he conceived the idea of giving a Public Park to the town, which was fully realised in 1875, when it was opened with great ceremony by the Prince and Princess of Wales. The cost of the thirty-five acres, and the laying out of the same, was £40,000. On that happy day, the townspeople, through the Prince of Wales, presented to Mr. Firth his portrait and other costly gifts, as a token of their intense love, admiration, and gratitude. Next followed the crowning gift of his life. Desiring for his fellow-townsmen all the advantages afforded by modern discovery and science, he resolved to found in the town a high-class College in connection with the university. He gave £20,000 to secure the ground and to erect the edifice, and £5000 towards the endowment fund. Firth College was opened by Prince Leopold in January, 1880; that was a day never to be forgotten in Sheffield. Mark Firth pursued his daily vocations as usual during the year. On 16th November, he was reading a letter in his office, when he was seized with apoplexy, became unconscious, paralysis followed, and on 28th November, 1880, that distinguished Christian philanthropist and humble Methodist was called to his rest in heaven, aged sixty-one years.

He was from early life a lover and generous supporter of Christian missions both at home and abroad; hence he was liberal in his gifts to the Primitive Methodists, who laboured chiefly amongst the working classes. Mr. Firth had an intense dislike to anything like priestism, and himself worked in trying to raise the social and religious condition of the industrious poor, by whom he was venerated and loved. He was for some years Treasurer to the Mission Fund of the New Connexion, taking that office when the Rev. James Stacey was first appointed Secretary. He was also a Guardian Representative of the New Connexion, which entitled him to attend each successive Conference of that body. Catholicity was a marked feature in his life and conduct, and one year he was the invited Chairman of the Wesleyan Home Missionary Anniversary, held in City Road Chapel, London.

He travelled much in Europe and America, and was a close and shrewd observer of all he saw. Though not himself pretending to intellectual attainments, yet for a man so much given to business, he was a tolerably large reader of books, especially historical and religious.



REVEREND HUGH BOURNE

Thomas C. Jack Publisher Edinburgh

Hugh Bourne.

[*Born* 1772 : *Entered the Ministry*, 1811 : *Died* 1852.]

THE sketch which we are about to submit of Hugh Bourne must necessarily be historical more than biographical because of the peculiar position he held as the founder of the Primitive Methodist Connexion. While others bore an honourable part in this great work, unquestionably the principal share fell to the lot of Hugh Bourne. He inaugurated the camp meetings, he formed the first class, employed the first evangelist, and had the principal hand in the drawing up of the constitution and rules. He was the father of the Connexion, and gave to it his time, his talents, and his life. He had no personal thought or concern beyond the Connexion; he had no private life, he lived and moved and had his being in the Church he had been honoured by God in creating. To tell, therefore, the story of his life is to repeat the early history of the Primitive Methodist Connexion, and this can only be done within our limits in a very imperfect sketch. We hope, however, to give our readers a general idea of this brave, good man, whom God raised out of obscurity to become the founder of a great and powerful section of the Methodist family.

It is satisfactorily shown that the family from which Hugh Bourne sprang came into England with William the Conqueror, so that he could have claimed aristocratic descent and blue blood. The family estates were principally in North Staffordshire, where for ages the

Bournes were people of distinction and high social standing. Long, however, before the birth of Hugh, the property had passed into other hands, and his branch of the family had fallen to the level of yeomen and tenant farmers. Joseph Bourne, Hugh's father, was a moorland farmer, but, having learnt the trade of a wheelwright, he associated the two pursuits, and occasionally speculated in timber. He was a man of a strong, coarse nature, who lived a passionate and sensuous life, and whose violent temper, coarse indulgence, and want of forethought, caused great suffering and sorrow to his family. Despite, however, his violence and wickedness, Joseph Bourne thought himself a strict churchman, and was exceedingly zealous against Methodists. His wife, Ellen Bourne, appears to have been an exceptionally fine woman, who exercised a most powerful and healthy influence upon her family. She had mental gifts of a superior order, and was educated beyond her class. She had great mental fortitude, a refined sensibility, and much self-restraint. By her diligence, industry, and self-denial she managed, despite the carelessness and extravagance of her husband, to bring up her family in respectability. "Her industry and labours in the things of this life," says her son, "have been very great. We were a large family, and my father was a very wicked man, but my mother's industry and labour kept the family from want. Her road through life has been very rough indeed." The conduct of the husband threw all the care of the household upon the mother, and rendered her influence paramount, while it attached the children to her almost exclusively.

Hugh was the fifth child and third son of his parents. He was born 3rd April, 1772, in the farm-house of Fordhays, in the parish of Stoke-upon-Trent. The house was situated in a wild moorland district, where there were few neighbours, and no public road, and where the people generally were in a low state of civilisation. The family having little intercourse with the great world without, and knowing very little of its ways, Mrs. Bourne had a serious task, yet with reliance upon God she discharged her duty faithfully and well, and was honoured to see her children powerful instruments for good in the world. For economical and other reasons, Mrs. Bourne undertook the work of educating her children, and often she was busy attending to her household duties, and at the same time teaching her children to read. Her principles of education comprehended the development of the whole spiritual nature, and she was therefore as much concerned to lead her children to the formation of right principles, and the apprehension of God and spiritual things, as to call into activity their reasoning powers. The education Hugh Bourne received was of a very elementary character, for as soon as he was able he had to take part in the work of the farm and the joiner's shop, but he had a keen thirst for knowledge, and applied himself earnestly to the work of self-culture. His mind was of an intensely practical order,—he had no speculative tendency. His range of vision was limited and precise, his intellect logical, and his memory retentive. He learned slowly, but what he gained he retained in a hard, dry, formal manner, and could reproduce it exactly without any tint or colouring. His mind was a storehouse, not a fruitful field ; he would have made an excellent scholar if he had been placed in favourable circumstances, but never a great thinker. All through life he carried with him the influence of the struggle through which he gained knowledge. He studied principally natural philosophy, history, and the languages. When he was busy in the field or the joiner's shop, he was engaged mastering the elements of natural philosophy, or the rules of grammar; and, in after life, he gave evidence of the proficiency he attained in the several departments in the articles he published in the magazines and various small books.

The matter of supreme concern, however, in his education was the knowledge of God and spiritual things. Here is the record he gives of himself:—

> "When I was four or five years of age," he says, "I had as clear ideas of God as it was possible for any one to have at that age. My thoughts were that God was an everlasting and eternal being; that He dwelt above the skies; that He created heaven and earth, and all things seen and unseen ; that He was able to destroy all things, or to alter the form of everything; that He was present everywhere ; that He knew the thoughts of every one. I thought that heaven was a place of happiness, and that those who were righteous and kept God's commandments were admitted thither, and could see God—which I thought the greatest happiness—and were happy for ever and ever ; and that hell was a place of torments, and that all that did wickedly and broke God's commandments were sent thither to be tormented by the devil and his angels in blue flaming brimstone for ever and ever. These views made me very intent upon keeping what I thought to be God's commandments; I was diligent to know His will, I delighted in

His name. I was eager to know how to please Him, and was surprised to see people so careless and indifferent about things on which so great a concern depended; for, I thought, if the commandments were ever so hard, it was better to keep them and go to heaven than to break them and go to hell; and it was a great grief to me to hear anybody swear or do anything that was wicked."

In another place he says: "About my sixth or seventh year I was deeply convinced of sin; and for a period of about twenty years afterwards I seldom went to bed without a dread of being in hell before morning, and in the morning I had a dread of being in hell before night." This fearful feeling which haunted his mind, and the awful conception he had of God, darkened his life, and gave colour to his whole after-conduct. "Oh," he exclaimed, "that I had had some one to take me by the hand and instruct me in the mystery of faith and the nature of a free, full, and present salvation. How happy would it have been for me! But I looked, and there was no eye to pity; I mourned, but there was no hand to help." In the providence of God it was perhaps well that it was so, for the deep travail of soul fitted him to do the work to which God called him. He had no acquaintance with the Methodists during his early life, but one day he fell in with a volume of the *Arminian Magazine*, which so interested him, that he began to make inquiry who the Arminians were, and where they lived. Afterwards a friend lent his mother Wesley's "Sermons on the Trinity," Fletcher's "Letters on the Manifestation of the Son of God," Baxter's "Call to the Unconverted," and Alleine's "Alarm." Wesley's Sermon particularly arrested him, and gave him more real light upon the nature of religion than anything he had yet read. It was founded upon 1 John v. 7: "Whatever," says Wesley, "the generality of people may think, it is certain that opinion is not religion, no, not right opinion—not assent to one or ten thousand truths—even right opinion is as distant from religion as the east is from the west. Persons may be quite right in their opinions and yet have no religion at all, and, on the other hand, persons may be truly religious who hold many wrong opinions."

"The reading of this sermon," he says, "opened my mind and cleared my way for reading the other treatises in the book. . . . Previous to this, I do not know of having received any spiritual light from any sermon I had ever heard, but this sermon of Mr.

Wesley's on the Trinity was to me a light indeed; it cleared my way and gave me to see that I might join any really religious society without undervaluing others, and might profit by all, and this has been a blessing to me ever since."

His mind was now freed from the superstitious reverence for the Church which had been gendered in early life, but he had not yet realised the sense of pardon and full acceptance with God. He was tortured with the fear that he had sinned the unpardonable sin. At length, however, in the spring of 1799, "One Sunday morning," he says, "as I sat in my father's house reading 'Fletcher's Letters,' I felt the meaning and power of those words of the Saviour, 'I will love him and will manifest myself unto him.'" In a moment the scales fell from his eyes. "I was born again in an instant," he says, "yea, had passed from death unto life. I was filled with love and joy and glory which made amends for the twenty years' sufferings. The Bible looked new; creation looked new; and I felt a love to all mankind, and my desire was that friends and enemies, and all the world, if possible, might be saved."

Hugh Bourne was twenty-seven years of age when this great spiritual change took place. He had lived a pure moral life, and had been a diligent searcher for the truth, but he had failed to learn the way of peace. Now, however, he had entered into rest. He felt the blessed abiding sense of his acceptance with God, and from this time forth he was never haunted with doubt. He had often a depressing sense of personal imperfection, but no doubt. To him the spiritual world was more real, present, and potent than the things that are seen. In many respects his notions were no doubt crude and inadequate, but to him spiritual things were not intellectual abstractions, but realities, and God was a living presence abiding with him and directing all the ways of his life. Hugh Bourne acknowledged no man as his spiritual father. He gained light and help from Wesley and Fletcher, but the light that was his life came direct to his soul as he waited upon God. He had not been in formal fellowship with any Church, but had lived a quiet retiring life. He was shy and diffident, cautious and timidly suspicious, making few friends. We have now, however, to see how he became associated with the Methodists, and how God forced this shy moorland joiner to take the leading place in the revival of religion which led to the establishment of the Primitive Methodist Connexion.

In June, 1799, he was made a Member of the Wesleyan Methodist Society without his consent. He felt strongly the necessity for Christian fellowship, and regarded it as a duty to join the visible Church, but the difficulty with him was what section of the Church he ought to associate himself with. He had met with some Methodists whose manner of life he thought was not in harmony with the Gospel, and he was prejudiced against joining the Methodists. However, being present in the house of a friend when the minister was renewing the quarterly tickets, his name was enrolled. When the minister offered him a ticket, he said, "I am not one of you;" but his friend told him that without the ticket he could not get admitted to the love feast at Burslem, which he was very anxious to attend. He was not, however, quite satisfied: "Being," he says, "quite in a dilemma, I made prayer and supplication to Almighty God, to reveal His will, and lead me right in this important matter, and determined to consult no man, nor to take any man's advice, but wait until the Lord should make known His holy will in regard to this very weighty matter. . . . I waited some weeks for an answer, till the Lord, in His mercy, manifested His will that I should be a Methodist." After he joined the Methodist Society, he was often urged to pray in the prayer meeting, but his natural shyness and timidity overcame him. He says, "If I attempted, the power of utterance seemed to fail me, and I knew not whether I should ever be able to pray in public." However, he attended the preaching services and class meetings regularly, often travelling great distances to hear a sermon, and in private he cultivated devotion and the study of theology. "From this time," he says, "my readings and studies were turned much, though not wholly, from arts and sciences, and general learning, and fixed more fully than before on the doctrines of Divine truth, and on the reading of Christian experience and doctrine." He became a consistent Methodist, and was satisfied with the doctrines, modes of worship, and government of that Society, and venerated the ministers and office-bearers.

In 1800, he purchased some timber near Harriseahead, and went there to reside. This circumstance brought him into contact with the rough colliers living in the neighbourhood of Mow Cop. He had a relative in the locality, named Daniel Shubotham, who was a notoriously wicked man,—"a boxer, a poacher, and a leading character in crime." Hugh Bourne sought out this relative, and endeavoured to persuade him to turn to the Lord, and in the end proved successful. He also made the acquaintance of another collier who had been converted, and the three friends became deeply concerned about the religious condition of their neighbours. There were few religious services held in the locality. The people were grossly ignorant and very immoral, and it seemed as if there was no man to care for their souls. Bourne and his friends often consulted together about this wretched state of things. They visited from house to house, talking with the people about their souls, and held cottage prayer meetings. These meetings were prudently closed at an early hour, and the people often complained that they were too short. On one occasion when the people were so complaining, Daniel Shubotham, in an impetuous way, said: "You shall have a meeting upon Mow Cop some Sunday, and have a whole day's praying, and then you'll be satisfied." In the meantime, the prayer meetings were continued, numbers of persons were converted; a general revival of religion spread all through the neighbourhood, and a marked change took place in the lives and habits of the people. Mr. Bourne now assumed the duty of class-leader, and was induced occasionally to preach. The first sermon he preached was in the open air. The preaching services were held fortnightly, at the house of Joseph Pointon, on the Cheshire side of Mow Cop. On 12th July, 1801, no preacher was planned, and Hugh Bourne had agreed to take the service. A great crowd of people gathered together so that there was not room for them in the house, and it was arranged that the service should be in the open air. Mr. Bourne gives this account of the meeting; he says:—

> "It was settled weather; the ground was warm and pleasant, and the people lined the rising mountain like a gallery, and the whole was a fine and imposing appearance. I stood up at the end of the house; the service opened well, and I read for a text Heb. xi. 7. I preached with my hand over my face all the time. I was often at a loss, but it occurred to me to preach as if I were speaking to one person; this opened a track I was accustomed to, and the Lord gave me liberty, and one person started for heaven under the sermon."

This was the beginning of the open-air mission in England, which has now become popular, and is patronised by the bishops and clergymen of the Episcopal Church; but which was at first frowned upon, and resisted, by not only the magistrates and civil officers, but by nearly all the established churches, and ministers of all denominations.

The work of God continued to prosper in the neighbourhood. A chapel was built, in which Mr. Bourne taught a school, and commenced one of the first Sunday schools in that part of the country. He was the true bishop and spiritual guide of the locality, and was abundant in labour for the salvation of the people. In 1804, he realised the blessing of full sanctification, and in the following year he made the acquaintance of William Clowes, who was his fellow-labourer in the spread of Primitive Methodism. He had read glowing accounts of the American camp meetings, and having heard Lorenzo Dow, a famous American preacher, he determined to hold a camp meeting on Mow Cop. As this was the first camp meeting held in England, we will give Hugh Bourne's account of it. "Mow Cop," he says, "anciently written Mole Cope—is a great rough, rugged, craggy mountain; the highest land in this part of England. It runs nearly north and south, ranging between Staffordshire and Cheshire, and is in both counties. The land is most poor, barren, and unproductive, giving the face of the country an unpleasant appearance." The camp meeting was held in a field on the Cheshire side of the mountain, in fact, in the very field where Hugh Bourne conducted his first open-air service. The meeting was held on Sunday, 31st May, 1807. Mr. Bourne says:—

> "The morning proved unfavourable, but about six o'clock the Lord sent the clouds off and gave us a very pleasant day. The meeting was opened by two holy men from Knutsford, Captain Anderson having previously erected a flag on the mountain to direct strangers, and these three, with some pious people from Macclesfield, carried on the meeting a considerable time in a most lively and vigorous manner. The congregation rapidly increased, and others began to join in the holy exercises. The wind was cold, but a large grove of fir trees kept it off, and another preaching stand was erected in a distant part of the field under cover of a stone wall. Returning from the second stand, I met with a company at a distance from the first, praying with a man in distress. I could not get near, but I there found such a degree of joy and love that it was beyond description. I should gladly have stayed there, but other matters called me away. I perceived that the Lord was beginning to work mightily. Nearer the first stand was another company praying with mourners. Immediately the man in the first company was praising God, and I found he had obtained the pardon of his sins. Many were

afterwards converted in the other company. Meantime preaching went on at both stands, and about noon the congregation was so much increased that we were obliged to erect a third preaching stand. We fixed it at a distance from the first near the fir-tree grove. I got upon this stand after the first preaching, and was extremely surprised at the amazing sight before me. The people were nearly all under my eye, and I had not conceived before that such a vast multitude were present. Thousands hearing with attention solemn as death presented a scene of the most sublime and awfully pleasing grandeur that my eyes ever beheld. The preachers seemed to be fired with uncommon zeal, and an extraordinary reaction attended their word, while tears were flowing and sinners trembling on every side. Many preachers were now upon the ground. . . . The congregations increased so rapidly that a fourth preaching stand was called for. The work now became general, and the service was most interesting. Thousands were listening with solemn attention. A company near the first stand were wrestling in prayer for mourners, and four preachers were preaching with all their might. This extraordinary service continued until about four o'clock, when the people began to retire. About seven o'clock a work began among the children, six of whom were converted before the meeting broke up. About half-past eight the meeting closed. A meeting such as our eyes never beheld. A meeting for which many will praise God both in time and eternity. Such a day as this we never enjoyed before. It was a day spent in the active service of God. A Sabbath in which Jesus Christ made glad the hearts of His saints, and sent His arrows to the hearts of sinners. So great was the work effected that the people were ready to say, 'We have seen strange things to-day.'"

Daniel Shubotham's promise had been fulfilled; the people had had a day's praying upon Mow Cop, and the most blessed results had followed. It might have been thought that all Christian people would have rejoiced in the good work done, but it was not so. The Methodist preacher published a handbill disclaiming all connection with the camp meetings, the Conference condemned them, and the preachers were forbidden to take part in them. It looked as if the movement was going to be crushed, but Hugh Bourne was not of a nature to turn aside from what he considered the guidance of Providence. He was shy, timid, and cautious, but in matters of conscience stern and unbending. Many of his friends forsook him. The labour and expense involved were very great, but he believed that it was the will of God that this means should be employed for the diffusion of the Gospel, and he counted no sacrifice too great, no labour too severe, if he could fulfil the will of God and advance the kingdom of Christ. He published a pamphlet in defence of camp meetings, and travelled about the country arranging where others might be held. The greater the opposition, the more resolute Bourne became. The conflict between him and the circuit authorities became sharper. At length the quarterly meeting dismembered him, without preferring any charge against him or without any trial. This was a most unwise and cruel act, which the authorities of the Methodist Church have often since regretted. Bourne was very much grieved at this action but he continued his work as if nothing had happened.

Being separated from the Wesleyans, Mr. Bourne felt at full liberty to continue the great work of open-air missions. He published Lorenzo Dow's Collection of Hymns and Spiritual Songs. He travelled about the country holding religious services, and urged his converts to join the Methodist Society. He had no idea of beginning a separate denomination, or of creating any schism, his sole object being to lead men to faith in Jesus Christ, and a life of holiness. The labours grew so abundant that he engaged Mr. James Crawfoot to act as an evangelist, paying him ten shillings per week. Crawfoot was very successful, and large numbers were added to the Methodist Churches, but the authorities were not satisfied, and at length refused to admit any of the new converts, unless they would pledge themselves not to encourage or entertain Mr. Bourne. A class of ten persons was formed at Standley, on the 10th of May, 1810, and was composed of persons that had never been in fellowship with any Christian Church.

Such was the humble and unpretentious origin of the Primitive Methodist Connexion, which, at the Conference of 1883 reported 1147 regular travelling preachers, 15,982 local preachers, 10,994 class leaders, 196,480 church members, 61,215 Sunday-school teachers, and 400,597 scholars, and the possession of church property worth £2,812,263, 17s., and, when it is remembered that several independent churches and separate conferences have been formed out of the Connexion, we may in wonder exclaim, What hath God wrought?

The growing cares of the young community were a great tax upon Mr. Bourne's time and strength, so that it became necessary for him to give up his regular calling. He was personally indifferent about money and worldly gain. He says, "I felt nothing in me that desired anything but God. My desire to live is only to grow up into Him." By the expulsion of William Clowes and others from the Methodist

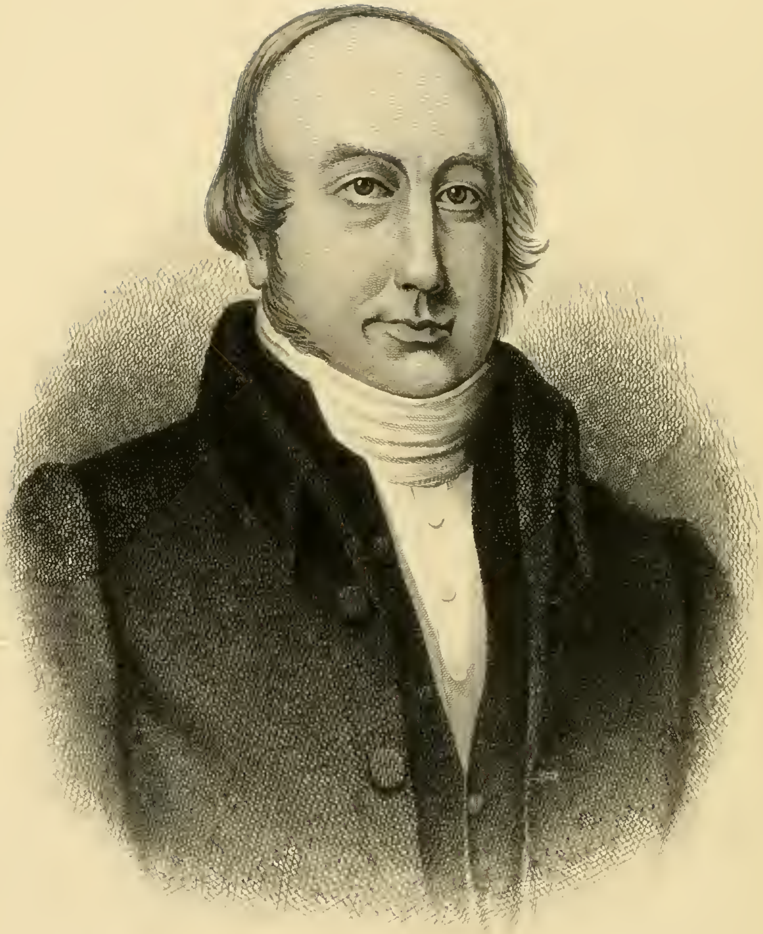
Church, his hands were strengthened, and the work of God greatly advanced. A plan was drawn up of the preaching places, and the appointments of the preachers, and printed quarterly tickets were issued in 1811, and in 1812 the name Primitive Methodist Connexion was adopted. Mr. Bourne sustained the principal part in forming the societies, in framing rules, and consolidating the work of the missionaries. He travelled great distances on foot for this purpose, endured great fatigues, and bore much hardships; but toil was a pleasure in the work of the Lord. Gradually he came to be the manager of all Connexional affairs. Clowes was the successful evangelist, Bourne the legislator and administrator. He took an active part in drawing up the Deed Poll, and in 1818 he started the first magazine. He was for thirty years Connexional Secretary. He compiled and edited the Hymn-Book, prepared the Minutes of Conference for publication, was the principal member of Connexional Committees, and annually visited a great part of the Connexion, besides preaching every night and visiting regularly. In 1842 he gave signs of failing health, and the Conference relieved him from official work, and made him a small allowance for life. His constant labours, the harassment and anxiety associated with the formation of the Connexion, the privations he had endured, at length began to tell upon his iron constitution, and the old man reluctantly consented to be relieved of the care of the churches. He could not, however, be satisfied to settle down in ease, he revisited many of the scenes of his early labours, and, at the advanced age of seventy-three, crossed the Atlantic to visit the Primitive Methodist Churches in Canada and the United States. After his return from America his health rapidly failed, and on the 11th of October, 1852, he breathed his last in his brother's house at Bemersley at the ripe age of fourscore years.

Mr. Walford gives this account of his last moments:—

> "He was cheerful and happy during the day, but about four o'clock he reclined on the sofa, and fell asleep. In this state he continued some time. When arousing, he seemed to be conversing with some one. Then beckoning with his hand as for a nearer approach, with a sweet smile upon his countenance, he said, 'Come, come,' several times, and looking intensely upwards, he repeated with emphasis and earnestness, 'Old companions, old companions—my mother,' and then without a groan or sigh, he passed from the pains and toils of mortality to the rest and peace of God."

Considering his early life and the disadvantages under which he laboured, few men in the Church of God ever accomplished more real and lasting good than Hugh Bourne. His labours were heroical, and, if he had not lived a temperate life they would have sent him to an early grave. His talents were not of a high order, but he put them to the best use. He was a genuine religious enthusiast ; he never aimed at being a preacher in the ordinary sense, but he talked the Gospel to the profit of those who heard. He was mighty in prayer and knew the secret of the Lord. He was plain and simple in his manners, and perhaps a little peculiar in his dress. He kept to the old fashions of the moorland people, which made him appear odd in the large centres of population. Of course, he was human, and had faults of temper, and commited errors in judgment, but he was nevertheless a sincerely true and good man, who served his generation according to the will of God, and has left behind him a rich heritage of blessing.

W. S.



J. Laurie Etchd

REVEREND WILLIAM CLOWES

Thomas C. Jack, London & Edinburgh

William Clowes.

[*Born*, 1780: *Entered the Ministry*, 1810: *Died*, 1851.]

HUGH BOURNE and William Clowes were the two principal agents in founding the Primitive Methodist Connexion. They were both members of the Burslem Wesleyan Methodist Circuit, and took part in revivalistic services in that district. They were both favourable to camp-meeting services, and were both expelled from the Wesleyan body, because they would not relinquish such irregular services. For a time Clowes and Bourne wrought upon separate lines, without any thought of uniting to form a new denomination, but through the providence of God, they were brought to unite, and formed the Primitive Methodist Connexion. The two men were very unlike in gifts and general temper, but they complemented each other very well, and wrought in general harmony, both being exclusively dominated by the one supreme desire to extend the kingdom of Christ. Bourne was the legislator, and administrator, Clowes the evangelist and missionary. Bourne was a disciplinarian, zealous, cautious, and prudent; Clowes was a man of generous impulses, open, trustful, and as simple as a little child. Clowes gathered the people into church-fellowship, Bourne trained them into church order and life. God gave to each his true sphere, according to his gifts, and by their united self-denial, heroic labours, and absolute consecration, the little one became a thousand. A Church was built up which in seventy years has grown to be the second

Methodist Church of Britain, in point of numbers and Church prosperity.

William Clowes was born at Burslem in the Staffordshire Potteries, 12th March, 1780. His parents were commonplace working people, living on a low enough level, and destitute of any high ideal of life. His father, Samuel Clowes, was a working potter. In early life he had been sober and religious, but yielding to the influence of corrupt literature he became ungodly and intemperate. He was evidently a man of a strong, coarse type, with violent passions, large sociality, and a weak judgment. His wife, Ann Clowes, was a member of the Wedgewood family,—a family whose name is identified with the development of the ceramic art in England. She seems to have been naturally of an amiable disposition, and had been well trained in her youth, but she was weak, and suffered great degradation by the violence and intemperance of her husband. According to the doctrine of heredity we would scarcely look for a mighty saint of God and a great preacher of righteousness from such a parentage, and yet the qualities which, perverted, lead to deep debasement, are the qualities which, rightly directed, lead to great usefulness and honour. From his father evidently Mr. Clowes inherited his powerful physical nature and susceptibility to excitement; and from his mother, his forbearing, loving disposition and strong desire for peace. All the circumstances of his infancy and youth were coarse and degrading. His home was rendered unhappy by the habits of his father. The neighbourhood is dark, dingy and dull, without anything to appeal to the imagination, or keep alive the ideal elements of the soul. His acquaintances were rude and vulgar, and the only ideal of manhood he could possibly attain was coarse and rude. It is evident that he had very little school training, for we find him apprenticed to the trade of a potter, when he was only ten years of age. School learning was not needed to make a man a good potter, and no other lot appeared open to him. Thus he grew up ignorant, godless, with a coarse ideal before him, and with no one caring for his soul, or seeking to help him to a higher level of life.

Out of such a childhood could anything but a violent, intemperate life follow? Mr. Clowes condemns himself most unsparingly for the folly and wickedness of his early life, but we who judge from a different standpoint, can see that he was also much to be pitied, and the wonder is how he struggled through the vicious influences which surrounded him to a higher and nobler life. We judge that those who deny human freedom, who regard men as determined only by heredity and environment, would find this an inexplicable mystery. All the circumstances of Mr. Clowes's early life doomed him to degradation and sensuousness. The disposition which he inherited, and which was dyed into the very fibre of his nature, pointed in the same direction, and if he were to be redeemed, if ever he were to be other than a coarse sensualist, it seemed as if it would be necessary to reconstruct his whole nature, and change the whole character of the circumstances surrounding him. And yet we find this same man, in these same degrading circumstances, and even after he had yielded to indulgence until appetite reigned in him an unrestrained tyrant, we find him suddenly turning round and becoming a pattern of holiness and purity. Now that change cannot be accounted for, if we are mere creatures of circumstance, it can only find solution on the assumption of individual freedom, and the direct and immediate action of God upon the human heart. We do not care to repeat the dark sad tale of Mr. Clowes's early unconverted life. He always spoke of it himself with shame and sorrow, and would have hid it away from the sight of men, but that he thought to glorify God by showing the deep depths from which His holy arm redeemed him. There has been often observed a tendency among those who have been reclaimed from a violent and passional life, to parade the wickedness of their former state as if they gloried in it. Vanity is such a prevailing weakness of human nature, that men would rather be thought monsters in wickedness than be unnoticed or overlooked. We would not be uncharitable, but there is no other principle upon which we can interpret the zeal and eagerness with which some tell of the crimes of their unconverted state. There was nothing of this in Mr. Clowes; he told the sad tale modestly, feeling shame and condemnation and glorifying Christ, who can save to the uttermost. There is a great deal for which Mr. Clowes condemns himself that persons with a wider experience, broader outlook, and more perfectly instructed conscience would consider unworthy of blame. He condemns himself for foot-racing, dancing, and other physical exercises, in which he became an expert. A man of his physical nature, with great vitality and passional movement, would necessarily have great surplus energy, and it would have been utterly impossible for him to have spent his leisure time in youth as Hugh Bourne, for instance, did, in reading and the pursuit of useful knowledge. The two men were built upon different patterns, and were following the guidance of nature in their different pursuits. Of course that was not perceived in the early days of the Connexion, and it may even not be known in some remote points yet, but there will be no true training of the young until it is understood and acted upon. Mr. Clowes was however guilty of more serious things than foot-racing and dancing, he became a renowned pugilist, and touched the deepest sink of moral obliquity. Until he was twenty-five years of age he ran in the way of folly, and led a low passional life.

During the most thoughtless part of his career, he was not without the sense of condemnation. God leaves none without witness. In the most unpromising, lying under a thick encrustation of ignorance and evil habit, sometimes is found a very fine, sensitive conscience. His conscience was weak, but it was sensitive. He had naturally a vivid imagination, high ideality, and spirituality, so that he gave body and form to the abstractions, and brought them near. He tells us that he frequently felt the arrows of remorse piercing him so deeply that he had to rush away from his sinful companions and hide himself. On one occasion he was at a dancing-party in the Burslem Town Hall, when there came upon him a very vivid and overpowering sense of condemnation, and a dread that God would immediately cut him down, and consign him to hell. He often attempted to break off his evil habits and reform his life, but desire was stronger than will; and though he willed to be good, he was again and again brought into subjection. The good in him, however, continued to grow, and the inward conflict continued more fiercely. His remorse for the past, and his fear of the future produced such mental anguish, that he often could not sleep at night, and his health was visibly affected. He had a long, deep, sore travail of soul, and it was not until he realised fully that he could not deliver himself, that he submitted to the great Deliverer, who snapped his bonds and set him free. Whom the Son makes free, are free indeed.

He was converted on the 20th January, 1805. He had been for a long time labouring under strong conviction, endeavouring in his own strength to reform his life, but constantly haunted with the sense of miserable failure. He says: "Indeed, it could not be otherwise with me than a constant failure from the course adopted—labouring to serve God in my own strength. What broken resolutions and abortive efforts at reformation does my history furnish." A short time before his conversion, a friend induced him to go to hear a sermon at the Methodist chapel. After the sermon, there was a love-feast held, to which he gained admission by the use of a ticket of membership borrowed from a person. The testimony he heard at the love-feast influenced him considerably, and led him more and more to desire salvation and holiness. The following morning he attended a prayer-meeting, which was held at seven o'clock. During the progress of the meeting he felt a gracious power resting upon him. He was earnestly pleading with God to save him, and there grew in his mind a calm assurance that God would save him, that in fact He had saved him. When the meeting closed, a friend spoke to him, when he instantly replied, "God has pardoned all my sins." And there was no doubt of the great and mighty change that had been wrought in his nature. From that moment he became a new man; the power of evil habits was broken; his sorrow was turned into joy; his sore conflict had ended; he had prevailed with God; he had taken hold of the Invisible; the power of God rested upon him, and he was now consciously and indisputably a son of God. In harmony with his nature and previous life, his conversion was sudden, violent, and thorough. He knew the moment of the change, and the change was most radical and abiding. Never from that morning's prayer-meeting did he stagger or go back. His path now was illumined with light from heaven, and grew brighter and brighter as he advanced year by year, until it ended where no shadow dwells, but where all is light, and peace, and love.

One of his first actions after his conversion, and one which abundantly demonstrated his sincerity, and the character of the change which he had undergone, was that he endeavoured to make restitution to all he had in any way injured when he was in his depraved condition. This is one of the fruits of true repentance, not seen as frequently as is desirable. Mr. Clowes had contracted a great many debts through his extravagance, and he immediately began to pay them. "My creditors," he said, "had long given up the debts as irrecoverable; however, I can truly say, that their pleasure in receiving their accounts could not be greater than mine in paying them." His religion had made him honest. This practical regard for the claims of his creditors prepared the way for his success in Hull, when he afterwards visited it as a missionary, for some of his creditors lived there. He was not free from temptations and persecutions, but he had learned the secret of spiritual power, and sometimes spent days and nights in devout meditation and fellowship with God. The conversion of his wife, for whom he prayed continuously, strengthened his faith and greatly encouraged him. God and eternity, heaven and hell, were realities to him. His conceptions might be very inadequate, but they were intense and realistic. He saw his neighbours moving forward in almost one solid mass, to the deep, dark, frowning gulf that moved to meet them. He knew that Jesus had died to save them all, and that He could save to the very uttermost, and he was sure, if the people only knew the true nature of religion, they would submit to be saved. Often he cried out—

"Oh, that the world would taste and see
The riches of His grace;
The arms of love that compass me,
Would all mankind embrace."

Sometimes, in his zeal, he frightened people, and raised a suspicion that he was going mad. On one occasion, an old woman called at his house, having heard that he was going to remove, and being in search of a house. It was on a Sunday morning. He invited the lady in. He says: "My friend Shubotham was with me at the time. I then said to the woman, 'let us kneel and pray.' At this the woman appeared much astonished; we, however, kneeled, and I told the Lord that the woman had broken the Sabbath, and that the devil had sent her to tempt me to do the same; and while I prayed that God would take hold of her, arrest, enlighten, and save her, my friend Daniel heartily responded, and we had a glorious shout. At the close of the praying we arose, and the woman seemed as if thunderstruck. I earnestly exhorted her to look to Jesus, and believe in Him for salvation, and requested her to come on Monday morning, and I would tell her all about the house." The reader must understand that this is written soberly, and narrated as a matter of course. These men believed in what they professed. They required no authority to preach; they could not do other than preach. They were genuine enthusiasts; they were possessed of one idea, and grasped at their neighbours any way, to pluck them as brands from the burning. He disturbed and excited all his neighbours; he opened his house for prayer-meetings, class-meetings, and band-meetings. His house soon became too small, and to make further provision, he removed to a larger house. He attended a meeting every night, and on Sunday he commenced as early as seven o'clock, and was often praying with penitents, and pointing them to the Saviour at midnight. His fame spread all through the neighbourhood as a mighty man of prayer, and numbers came from a distance to hold fellowship with him; among others was Hugh Bourne, with whom he was afterwards to have a closer fellowship. Having commenced to serve God, it is evident he threw into the new life all the fervour and passion of his great warm nature; and, as he had been a notorious sinner, now he became a zealous soldier of Jesus Christ. His friends and neighbours had the most unbounded confidence in him, and even superstitiously regarded him as endowed with some kind of miraculous power. "While he was at his employment one day, a man called upon him and desired him to go home with him, as he was so distressed in his soul, that he could scarcely bear up beneath his sufferings. Mr. Clowes promptly responded to his wishes. Without stopping to put on his coat, he immediately left his work, accompanied by the weary and heavy-laden sinner; he encouraged him *to believe just there and then* for pardoning mercy. While thus engaged, they turned off the road into a field, and falling upon their knees, prayed fervently for salvation, and the man was instantly made happy, under a sense of God's pardoning love. Mr. Clowes returned to his secular labour, and the released captive went on his way rejoicing." On another occasion, a friend travelled all the way from Liverpool to make inquiry of the way of salvation. A widespread revival of religion took place in the neighbourhood, and Mr. Clowes rejoiced, and laboured without stint. His soul was full of glory, and when walking by the way he often shouted aloud, and praised God. Nor must it be thought that he spent his time exclusively in heated and excited meetings. He joined an association for mental improvement, and earnestly endeavoured to acquire knowledge. The great spiritual change which he had experienced, excited and determined to an intense activity all his inner nature, and he felt sorely his lack of education, and was anxious to repair the loss. He became a diligent reader, especially of theology and the Bible. His intellect was inspirational rather than logical. He was not a reasoner, nor even a thinker; but when he was in an elevated mood, he saw the truth with a clearness and fulness that none of his companions could attain by reasoning, and then he spoke as one inspired. His whole intellect was saturated with strong feeling, and even in the utterance of a commonplace, he charged it with a new beauty and power, by which it came home to the hearts of his hearers. He also engaged in practical works of philanthropy, feeling it to be the duty and privilege of a Christian to help men in every way in which help was needed.

He became a travelling preacher in December, 1810. The officials of the Methodist Church, seeing his zeal and advancement in knowledge and holiness, appointed him a class-leader at Kidsgrove. The class so rapidly increased in numbers that another had to be formed, and yet another at Tunstall, to which he was also appointed. His name soon appeared on the plan as a local preacher, and he most earnestly sought out opportunities of usefulness. An account has been given in the sketch of Hugh Bourne of the first English camp-meeting held on Mow Cop. Mr. Clowes attended that meeting and laboured; singing, praying, and exhorting from early morn till late at night. He says: "At the termination of this day I felt excessively exhausted, as I had laboured from the commencement of the meeting in the morning till eight o'clock in the evening with very little cessation; but the glory that filled my soul on that day far exceeds my power of description." He continued to work with Bourne and others who were favourable to the camp-meetings and open-air services; and, in consequence, he soon found himself in conflict with the circuit authorities. The Conference condemned the camp-meetings as highly improper, and likely to be productive of considerable mischief. The Burslem circuit, in carrying out the minute of Conference, dismembered Bourne; but for a short time bore with Clowes, hoping that he would desist, but he was profoundly convinced that God was using the camp-meetings to win the people who were living in sin and ignorance, and, therefore, he continued to support them and to work with Bourne. Hugh Bourne was expelled, 27th June, 1808; but it was not until the June Quarterly Meeting, 1810, that William Clowes's name was taken from the plan. No charge or complaint was preferred against him; he was arbitrarily and unjustly degraded, still he continued to attend his class; but at the September quarterly renewal of tickets, he found that his ticket of membership was refused, and that, in fact, he was cast out of the Methodist Church because he had been too zealous for the glory of God and the conversion of sinners. He says:—

> "I attended [the leaders' meeting] in my official capacity, and ventured to inquire what I had done amiss that my ticket had been withheld by the preacher, and my name left off the plan? I was told that my name was left off the plan because I attended camp-meetings contrary to Methodist discipline, and that I could not be a preacher or a leader amongst them unless I promised not to attend such meetings any more. I told the members of the meeting that I would promise to attend every appointment on the plan which should be put down to me, and to attend all the means of grace and ordinances of the Church; but to promise not to attend any more camp-meetings, that I could not conscientiously do, for God had greatly blessed these meetings, which were calculated for great usefulness, and my motive in assisting at them was simply to glorify God and bring sinners to the knowledge of the truth as it is in Jesus. I was then informed that I was no longer with them—the matter was settled. I, therefore, delivered up my class-papers, and became unchurched."

The action of the Burslem officials excited great discontent in the district. All the people in the neighbourhood believed in the sincerity, simplicity, and genuine goodness of Clowes; they were also witnesses to the great moral reformation that had taken place through his labours, and to express their sympathy with him, a large number dismembered themselves from the Wesleyan Society, and invited Clowes to preach in their houses. Early in December two of his friends offered to subscribe five shillings per week each if he would give up his trade and devote himself to the work of evangelisation; and after seeking counsel from God, he accepted the agreement. To-day, as we look back upon this agreement, it is difficult to say whether Clowes or his friends showed the grandest spirit of self-sacrifice. He could earn more than £2 per week at his trade, yet he agreed to surrender it and accept ten shillings per week as a missionary; but the friends who subscribed the ten shillings were themselves poor men, and had had to exercise great self-denial to pay it. Now it must not be thought that these men were moved by any feeling against the Methodist circuit, or any hope of establishing another Church; they were, in fact, anxious that those gathered in should join the Wesleyans. They were determined exclusively by one pure supreme passion to win their neighbours to the love of God and to a life of holiness, and surely the Wesleyan Church did a most unwise thing in dismembering such men. By their self-denial, by their abundant labours, by their godly conduct, they showed that their zeal grew from abiding conviction, and that they sought not their own but their neighbours' good.

Mr. Clowes continued to act as an itinerant minister from 1810 until the close of 1827. The record of his work reads like a chapter from the Acts of the Apostles. His absolute abandon, his boldness and power, the crowds that flocked to hear him, the general excitement, the physical prostrations and extraordinary spiritual revelations, the large numbers converted, the churches founded, and the abiding good accomplished, form a tale the parallel of which we do not know outside the inspired history of the early Church. Immediately after his engagement he commenced holding services in his own locality. His record was such that he could preach to his neighbours. He knew nothing of the proverb so often misapplied about a prophet not having honour in his own country. He was sure he would succeed most where he was known best. He makes this record in his journal: "I may here observe that the greatest tokens of Divine mercy were displayed at this period of my ministerial career, not in the public means of grace, but in visiting families and in praying from house to house." He had very little difficulty in gaining access into the homes of the people in the locality where he was known. They welcomed him as a friend and a genuinely good man. He turned all social intercourse to spiritual purposes, and sometimes the family became so absorbed that the preacher won them to God. One day visiting at Rodsley, he was invited to take tea at a farm-house. While the meal was being prepared, Mr. Clowes waited upon God. The power of the Highest overshadowed. When the table was spread he stood up to ask God's blessing, and while thus engaged the power of God fell upon all assembled. The refreshments on the table were unheeded, and the whole party remained praying and praising God. Whole families were in this way won to the Saviour, and wherever he went revivals of religion took place.

Hugh Bourne, Crawfoot,—the old man of the Forest as he was familiarly called,—and others, were also earnestly pushing forward evangelistic work in the neighbourhood. Numbers of people were converted and joined to the Methodist Churches, until the authorities of the circuit refused to admit any more unless they engaged to close their doors against these earnest evangelists. This the people refused to do, and so there grew up at different points all round North Staffordshire, and stretching into Cheshire, small societies or churches. In some places they were called Bourneites, and in some Clowesites, according as they had been missioned by Bourne or Clowes. Mr. J. Steel, who had been expelled for encouraging these irregular agencies, together with Bourne and the missionaries, thought that it was time to unite all these separate societies, and work them as one circuit. "At this period," says Mr. Clowes, "we stood in detached and separate parties without any particular bond of union or organisation." A constitution was drafted, quarterly tickets were printed, and the name Primitive Methodists was adopted. This was in the year 1811, which may be truly regarded as the year when the Connexion began its career. Before this time there were several small detached societies, but they were without a name, without organisation, without ministers. Now, however, they were united, and as various streams converging to one point may make a swelling river, so the union of these small societies formed a strong and powerful Methodist Circuit.

Mr. Clowes was now sent further afield on mission work, and entered upon new and trying experiences. He visited the neighbouring counties, and was frequently to be found in barns, in market-places, in streets and lanes, in fields, lifting up the standard of the Cross. He was an excellent singer, and having command of a number of popular airs, he sung them to spiritual songs. He had great power in prayer, seeming to penetrate the vail, and take hold of the living God. He had the true oratorical temperament, and when he looked with his burning eyes upon the crowd of upturned faces that had gathered to hear him sing, he seemed to cast a glamour over them by which they were spell-bound. He had to suffer terrible hardships and persecutions. Drunken and infuriated mobs attacked him, he was made the butt of coarse and foolish jests, he was pelted in the market-places with stones, rotten eggs, and all kinds of filth. On one occasion the water-hose was turned upon him, brass bands were engaged to drown his voice, the church-bells were clanged, and the infuriated people yelled as if they were mad. It seems almost impossible to think of these things occurring not half-a-century ago, but there is still great savagery in the English character, the veneer of civilisation being very thin. Some of his bitter opponents were the clergymen of the Established Church, and on the village green many were the encounters of the early Primitive Methodist missionaries and squires and parsons; and feelings were then excited which have not yet cooled down among the agricultural labourers. Nonconformists and Wesleyans often questioned the wisdom of his methods, and even the purity of his motives. Friends were very few indeed, and his enemies were many, but in the most cool, confident spirit, he went forward with his work, indifferent to persecution and misrepresentation. It is a most sublime spectacle to follow this devoted, zealous servant of God as he passes from town to town, and village to village, founding churches, and gathering in the outcast, suffering from hunger, fatigue, and the abuse of the wicked, but never murmuring or repining. All the circumstances of his outer life were hard and trying, but deep down in his soul there was calm and joy, and in the midst of trials he could say, None of these things move me.

One of his greatest successes was in Hull. He visited Hull, 15th January, 1819, and stood alone. He got the use of an old factory to conduct service in. The difficulties he encountered were almost insuperable, but God delivered him. In a month he had established five society classes, and held the first Primitive Methodist love-feast in Yorkshire. On the 30th May, he held the first camp-meeting, and was able to report a membership of 300. Some of the lowest and most disreputable people of the town were converted, and the crowds attending the services were so great that a larger place was needed to conduct the services. Eight months after he had opened his mission, the West Street Chapel was opened for public worship. Hull now became the head of a circuit, and in a short time had seven branches, employing eighteen travelling preachers, and four years after his first sermon there were 10,814 persons on the church-roll. Making Hull the base of his operations, Clowes pushed forward to York, and established a church there. He visited most of the towns in Yorkshire, and in 1821 he opened a mission in the counties of Durham, Northumberland, and Cumberland. All along the Tees, the Wear, and the Tyne, he met with great success, establishing important churches in nearly all the towns and villages, and even where he was not directly instrumental in founding a church, his faith and zeal, his ardent piety, his self-denial and enthusiasm inspired others. It appeared that he carried a contagion of spiritual earnestness, and excited all with whom he was in immediate relations.

In 1824 he was stationed for London, and in simple confidence the evangelist went to attack the great metropolis of the world. Judging from a worldly stand-point it perhaps seemed an act of presumption that an imperfectly educated man, with no social standing and very limited means of support, should undertake such a work. But he was utterly unconscious of any such thing. God was the God of London as He was the God of Tunstall and Hull. The people in London were sinners and were perishing. The Saviour had commissioned him to preach the glad tidings of salvation, and he saw nothing presumptuous or incongruous in going to the work which God had appointed. His faith was sublime, his unconsciousness absolute, and his heroism of the highest order. He did not see such rapid and abundant success in London as he had done in the provinces. The difficulties were very great, he could not find suitable places to hold services, and the people were light and frivolous. London, he exclaimed, is London still. Careless, trifling, gay, hardened through the deceitfulness of sin. He was very much distressed with the Sabbath desecration of the metropolis, and one Sunday morning he took his stand in Clare Market while the people were busily engaged buying and selling. He was soon surrounded by a great crowd of people; some laughed, some shouted in derision, some stared with astonishment, but the servant of God dauntlessly bore testimony against their wickedness, and called upon them to repent and turn to God. As he proceeded, the crowd became subdued, the people listened with increased attention, and one man was converted to God. On another occasion, when he was conducting a camp-meeting at Westminster a publican and three drunken companions dressed themselves up to represent the devil and his angels, and when the service was proceeding they rushed in among the people, yelling and gesticulating, creating great alarm among the people. Mr. Clowes, however, was not to be terrified by a mock-devil, and in the midst of the confusion he began to sing and pray with such confidence and power that he soon restored order. The greatest difficulty, however, Mr. Clowes had to contend with was the want of suitable places of worship. The people were all very poor, rents were very high, and open-air meetings were not always convenient. In consequence of these difficulties his success in London was not as great as in the provinces, but the foundation of a great and valuable work was laid, and now Primitive Methodism is beginning to make itself felt as a potent agent in the evangelisation of the Metropolis.

From the metropolis, Mr. Clowes went to Cornwall, where he was blessed with great success. Congregations were gathered, societies formed and grouped into circuits. In 1826 he was restationed at Hull, glad to return to his warmhearted Yorkshire friends. In the limited space of seven years and two months twenty-one independent circuits had been made, with an aggregate membership of 8455. There still remained in the parent circuit 3541 members, making a total of 11,996. For a short time he continued to labour with his old ardour and success, but in 1827 he was prostrated by a severe affliction. Upon his recovery it was thought unadvisable for him to continue mission work and so he settled down amid a numerous circle of friends, making occasional excursions to preach anniversary services.

For twenty-four years he lived among his friends revered and beloved. His extraordinary labours, his dissipated habits in early life, and the hardships he had borne told upon his iron constitution, and his health slowly gave way, but his conscious realisation of spiritual things was clear and distinct to the end. He was surrounded by a large circle of friends who loved him as a father, and who sought to render his declining years comfortable. On the 1st March, 1851, he was struck with paralysis, and early in the morning of the following day, in the presence of a number of his friends and followers, he passed quietly to the rest and higher service, aged seventy-one years. Devout men carried him to his burial, and a neat tombstone in the public cemetery of Hull bears the following inscription :—

Sacred to the Memory of
WILLIAM CLOWES,
One of the founders of the Primitive Methodist Connexion,
Who died 2nd March, 1851, aged 71 years.

He was a burning and a shining light.

Mr. Clowes was twice married. On 28th July, 1800, he was married in the parish church of Newcastle-under-Lyne, to Miss Mary Rogers of Tunstall. She died in 1833, and in 1834 he was married to Mrs. Eleanor Temperton of Hull, one of the oldest and most respected members of the community in the town. He died without issue.

There is a foolish notion that in spiritual things, God reverses the method by which He conducts the government of the world, and instead of employing the fittest means for the accomplishments of His ends, employs the most unfit, that no flesh may glory in His sight. And a superficial view of Church history might seem to favour this opinion, but a closer examination reveals the fact that the method is the same, and that there is wisdom in all the ways of God. In the work of the Church as in the Government of the natural world there is a proper adjustment of agents and work. William Clowes was specially fitted for the work to which God called him. He was not called to reform the theological beliefs of his age, to change the government of the Church, or even to evangelise the learned and cultivated sections of the community, but to preach the Gospel to the neglected masses in the large centres of population, and to carry the sound of the Gospel to the benighted villagers, and he was eminently fitted for this work. His powerful physical nature enabled him to endure the toils and hardships, the persecutions and fatigues. A man of a weaker type would have utterly failed. He was eminently fitted for open-air work, having an excellent voice and powerful lungs. The distances he travelled would have killed many men, but he sustained it, and was always full of buoyancy and life. We have already said that his education was neglected in youth, and he never repaired this early loss. He was not a thinker in the proper sense, but when he was heated he seemed like one inspired. In his quiet moods his mind wrought slowly and uncertainly, but when he was excited he poured forth a burning tide of words which inflamed his audiences. He had the oratorical rather than the logical cast of mind, he had the artistic rather than the philosophical intellect. When the glory was upon him, when he gained abandon, all his nature seemed raised to a higher level, and his face shone and his eyes burned as if he were possessed. General testimony is borne concerning the extraordinary power of his eye. It was the one great feature of his face, and any person who ever saw his eye lit up would never forget it. He was a man of a simple, child-like nature, free from all self-assertion, censoriousness, or harshness. He was gentle, loving, and kind, and won people to him by his large humanness. He was a lover of peace and charity, and though inflexible in his love of truth and righteousness, made few enemies. He was controlled by one simple passion, the desire to save men, to pluck them as brands from the burning, to lead them to the Lamb of God. He lived as seeing the invisible. He was not troubled with any doubts or migivings, he stood sure in the faith. Religion was to him a life, not a creed, an experience not a theory. He had great nearness to God and power in prayer. In his fervent importunate pleading there was a freedom and boldness which some mistook for irreverence, but it was freedom gained by long intercourse. He knew in Whom he had believed. So he lived among men, so he laboured, and to-day thousands in this land, and other lands, rejoice in the knowledge of sins forgiven through his labours.

He was a good man, and full of the Holy Ghost.

H. G.

* * *

John Garner.

[*Born*, 1800: *Entered the Ministry*, 1819: *Died*, 1856.]

THE subject of this sketch was the son of John and Elizabeth Garner, persons of humble life, residing at Kegworth, in Leicestershire. The father was a hosiery operative, and was enabled, through his earnings, to respectably maintain his family. He was a man of native mental force, sound morality, and fairly good education. The mother was remarkable for good common-sense, mental and physical energy. As true parents, they united in earnest endeavours to rightly educate both body and mind of their offspring.

John was born 13th February, 1800; ten years prior to the birth of the Connexion, in which he was destined to play a distinguished part. He was the second son of ten healthy children, seven sons and three daughters—"Job's number and distribution." Of the early life of our hero we know but little. His rescue from drowning when ten years of age, is the first striking incident in his personal history. One day he and his eldest brother were walking along the bank of a river. John seeing an object floating towards him, endeavoured to pull it to the shore with his stick; in the attempt he lost his balance, and fell headlong into the rushing current; his brother's presence of mind and prompt action in taking him by the heel, saved him from a watery grave. When quite a youth, his original cast of mind and natural peculiarities gave strong signs of development; and revealed a somewhat kingly nature. Courage, enterprise, and genial humour were his leading traits. With the latter quality his entire being was strongly tinctured. When fifteen years of age, "he was on a visit at his eldest sister's, at Clifton, in Nottinghamshire, when the village wake was held. Joining the boys in their juvenile pastimes on the green, he amused himself with uttering unintelligible jargon. This arrested the special attention of his fellow-playmates. Some of them regarded him as a foreigner, and were diverted with hearing the 'young Frenchman' talk. He was no less amused with their credulity. First they pointed to one object, then to another, and asked him what he called it; and they were delighted with picking up a few French words, as they thought, from the good-natured stranger." This incident reveals the originality, shrewdness, and humour which characterised him in subsequent years.

John's father fully purposed to give his children a good education; but the noble intentions of his heart never reached fulfilment, through a long and painful illness which terminated his earthly life when only forty-five years of age. This sad event cast a great gloom over the little home at Kegworth, and imposed a struggle for maintenance upon each member of the family at an early age. "With a small capital of book knowledge the subject of this sketch bade farewell to the schools, which to him, in after life, was frequently a subject of regret."

His early religious training was well looked after at home, and in a General Baptist school. When quite young, his mind was deeply impressed with Scripture truth, and his heart gradually prepared for its adoption and practice. His mind was ever under powerful moral restraint, hence he never became a victim of open dissipation.

When fourteen years of age he was bound apprentice to a shoemaker of Kinoulton, in the Vale of Belvoir, Nottinghamshire. In this new relation he displayed tact, push, and principle; became a good workman, and soon gained the esteem and confidence of his employer. While residing in that neighbourhood, the great crisis of his life was reached. About the year 1816, the pioneers of Primitive Methodism, with that ardour for which they were remarkable, pushed their missionary operations to within a few miles of Mr. Garner's residence. He was induced to listen to their heart-stirring sermons; and in 1817 the truth preached proved effectual. Passing through the deep concern of penitence, he found,—

> "New faith, new love, and strength to cast
> Away the fetters of the past."

Having found "peace with God through our Lord Jesus Christ," the young convert began to—

> "Reflect that life, like every other blessing,
> Derives its value from its use alone;
> Not for itself, but for a nobler end
> The Eternal gave it."

Andrew-like, his first efforts were directed towards the salvation of the members of his own home.

"A living Christian will rejoice in whatever promotes the kingdom of his Master in any part of the earth, but he will certainly find his highest joy in the advancement of the work of grace among those of his own circle. As the sun cannot enlighten us without enlightening all the intervening space, so Christian love, the out-going of Christian faith, will first affect those whom kindred or association has brought near us." To this class John Garner belonged. After conversion, scarce three months had elasped ere he preached his first sermon at Stenton, Nottinghamshire. Among the hearers stood his brother William, who was amazed to find him thus engaged. He was deeply impressed, and resolved to become a follower of the Lord. On July 1st, 1821, John wrote in his diary, "I attended a love-feast at Ruddington. In the evening I preached, my brother William was saved, and made happy in the Lord." "During nearly thirty-five years they laboured, rejoiced, and suffered together in the same section of the Lord's vineyard."

Mr. Garner's labours were not confined to the family of which he was a member. Fired with a divine commission, and encouraged by pious and judicious friends, he "resolved to let no opportunity slip of doing good to perishing souls." His whole strength was consequently thrown into the work of God. His intense zeal urged him to frequently walk twenty miles to hear a sermon by a Primitive Methodist minister. After the labours of the day, it was no uncommon thing for him to travel ten miles to attend a meeting. At the outset of his

Christian experience he had a right conception of the value and obligations of Christian fellowship. His religious life was no passing emotion of short duration; it struck its roots into the divine realities; found constant nourishment in living communion with God, and ample expression in genuine compassion for, and personal contact with, those he sought to save. Having joined the Primitive Methodist community, he soon gave evidence of ability, piety, and fervour; therefore, in the year 1818, at the age of seventeen, he was put on the local preachers' plan. At that time such an appointment was in itself a test of moral fortitude. The names of all the preachers were on one plan; they usually had to preach three times on the Sabbath, and walk "twenty or thirty miles." Meanwhile the thought and purpose of complete devotion to the work of the ministry was influencing his mind and heart." After intense mental conflict, earnest prayer, deep reflection, and some degree of hesitation and wavering, he resolved to take leave his secular calling. In 1819 he received his first appointment, in the Loughborough circuit, as a regular travelling preacher. This step was not taken as the result of personal ambition, the expectation of social elevation, or by the mistaken advice of friends. Mr. Garner felt in his soul the trumpet-call of God to duty, and his whole nature was stirred by the power of a divine commission. Like the saintly Brainerd, he could say, "I long to be as a flame of fire, continually glowing in the divine service, preaching and building up Christ's kingdom to my latest, to my dying hour." Having counted the cost, he determined to pursue his constant, arduous labours with courage, faithfulness, and persistence. Of such a resolution his first sphere of labour became a severe test. The societies were much disturbed and divided. The circuit embraced sections of Nottinghamshire, Derbyshire, Leicestershire, and Warwickshire. A great demand was consequently made upon his moral and physical strength, nor did he escape the hands of vile and cruel persecutors. We subjoin an extract from his "Life" which reflects the spirit of the times; the conditions in which he often worked, and also Mr. Garner's moral heroism. The scene happened at a village near Coventry. In describing it he says:—

"As soon as I entered the village, stones were thrown in different directions. I made the best of my way to Mr. ——— where a few people had assembled to hear the Word of God. A mob, amongst whom was the clergyman of the parish, instantly followed me, surrounded the house, broke the windows, and compelled us to dissolve the assembly. Seeing no probability of the persecution abating, I was compelled to expose myself to the malicious rage of wicked men, who furiously drove me out of the place with stones, rotten eggs, sludge, or whatever came to hand. They followed me out of the village. The friends who accompanied me, seeing the madness of the mob, were affrighted and made their escape. Some of the rebels seized me, others propped my mouth open with stones, while others attempted to pour sludge down my throat. One of the party furiously knocked me down. After being shamefully beaten with their hands, feet, and other weapons, I was dragged to a pond, and the enraged mob seemed anxious to gratify their cruelty, by witnessing the death of a fellow creature. I had not so much as a faint hope of being delivered out of their hands alive; hence, I committed my body and soul into the hands of the Lord. Contrary to all expectation a way of escape opened. One of the vilest persecutors rescued me from the hands of his confederates,—and some of the rebels pursued and seized some of my friends who had fled, by which means the mob was withdrawn from me."

Notwithstanding this severe conflict, he resumed his labours, showing the truth of his biographer's words, "When he had formed his plan, counted the cost, and fixed his resolution, it was not an easy matter to turn him from his purpose. He had sufficient courage to engage in an aggressive warfare with the powers of darkness, and ample fortitude to bear up undaunted in presence of the manifold hardships involved in such an enterprise." He continued his good work with signs following, in Tunstall, Hull, Scarborough, West Gate, in Weardale, Redruth, Darlington, Oldham, Nottingham, Sheffield, Doncaster, Halifax. In all his circuits he was eminently successful. "There is in the University Library of Prague a magnificent old Bohemian M.S. hymnal, written in the year 1572, and adorned with a number of finely illuminated miniatures. One of the most characteristic of these little works of art stands above a hymn in memory of John Huss, the Reformer. It consists of three medallions rising one above another; in the first of which John Wicklif, the Englishman, is represented striking sparks out of a stone. In the second Huss, the Bohemian, is setting fire to the coals; while in the third, Luther, the German, is bearing the fierce light of a blazing torch." The central medallion is a fine illustration of Mr. Garner's distinctive function. Mr. Hugh Bourne, one of the founders of the Primitive Methodist Connexion, said of him, "He is like a fire all through the country." We cannot wonder therefore that the Connexion esteemed him highly "for his work's sake;" and conferred upon him the highest honours at its disposal. When in 1830, the denomination was enrolled in the Court of Chancery, he was one of the "four travelling preachers only" who on the ground of seniority and respectable standing in the ministry, had their names entered in the legal document known as the "*Deed Poll.*" When in 1843, through the rapid growth, and the constantly increasing demands of the body, it was found necessary to remove the centre of management, from Bemersley, an obscure hamlet near Burslem, to London, Mr. Garner was appointed to the important position of General Missionary Secretary; an office which he filled with great vigilance and impartiality until his resignation from active work. Having a great aptitude for the transaction of business, and a large amount of influence, he was frequently voted to occupy the highest post in the Connexion, that of President of Conference.

We must now view this truly great man in the decline of life. In 1842, he experienced painful symptoms of asthma, which he was never able to fully shake off. Although for several years following he rendered good service, the once vigorous nature began to give evidence of failing strength. In 1848, he was compelled, through incapacity, to seek release from the active duties of office. The Conference was deeply moved with his pathetic appeal for retirement, and at once granted his request. On leaving London, he went to reside in the quiet village of Burnham, near Epworth, where he was contented, grateful, and happy. In 1854 he attended Conference, in Manchester, for the last time. The brethren assembled saw that his sun was setting rapidly. In 1855, he was reduced to a state of utter prostration, his affliction often reaching intense agony.

Amidst all, it is inspiring to observe the simple unwavering faith in Christ which he maintained. We catch from his own words the key-note of his soul's true harmony, "ALL'S RIGHT." The roots of his religious life had struck like the massive cedars of Lebanon. "While perspiration profusely bathed his temples through difficulty of breathing, and tears involuntarily stole down his once manly but now pallid cheeks, he said, 'The beauty of religion is, it helps us in the time of need, and that help I now have.' For many years he had shown—

"How sublime a thing it is,
To suffer and be strong."

On the afternoon of 12th February, 1856, the day preceding his natural birthday, he finished the struggles of mortality, and entered into the joy of his Lord, to celebrate his birthday in "the house not made with hands, eternal in the heavens."

On the Friday following, his remains were interred on the Primitive Methodist Trust premises, Epworth, in presence of a large and deeply moved assembly. "The righteous shall be in everlasting remembrance."

In forming an estimate of the man, his position and work, we note: First, *his good physical organisation.*

A recent writer has observed, "For a weak-bodied man to undertake the onerous duties of the preacher seems to me a tempting of Providence. Where there is organic difficulty of lungs, heart, or nerves, the work of God is to be done in some other way than in the ministry." Such words might have been specially applied to the men of Mr. Garner's times. Their duties were constant and arduous. Great draughts were made upon their strength. The pioneer nature of their work demanded a strong, healthy constitution. The subject of our sketch was not a failure in this respect. Before he had attained years of manhood, he was remarkable for a commanding presence. His kingly nature marked him off for a leader's position. The physical defects likely to awaken in an audience ludicrous emotions and mar mental and moral excellences were foreign to his nature. As the fortunate possessor of a vigorous constitution, comely appearance, and a voice of rare tone and volume, he was eminently qualified for his life work.

In his journal he states: "I was exposed to the cruel treatment of civil officers; to hunger, to thirst and fatigue by day and by night. I have seen my companions in travel fall by my side through weariness, and have myself slept nights in the open air, in sheds, or other outbuildings, unobserved by any one except Him who never slumbers nor sleeps."

Again: "Exhorted in the open air. There was frozen snow upon the ground—no moon—but we could see to proceed by the light of the stars." Had he not possessed an iron constitution, he would have succumbed early to the severe conditions of his laborious life; but with a body well ordered in health and vigour, he worked hard in the cause of God and humanity.

His intellectual powers also were above the average. Had he not been deprived of a liberal education in youth, his mental capacities would have shown to much greater advantage. His native powers were good. As a reasoner he was neither remarkable for critical exactness nor extensive grasp. But having good perceptive organs, and a keen intuitive mind, he could readily see the relation of one proposition to another, and conduct a plain argument to its legitimate conclusion. He had the knack of solving difficult questions, and through his sound understanding and common-sense could discriminate with acuteness and decide with firmness and wisdom. While apt to be impatient of contradiction, he was generally open, genial, and generous. Wit, humour, and pungent sarcasm were features of his mental constitution; they were natural and spontaneous, not cultivated. Sometimes they betrayed him into somewhat ludicrous actions, which he keenly felt and regretted. But when under good control, these mental peculiarities imparted to his methods and work the charm of originality, and lit up his life with a fine glow of interest. On the platform and in the pulpit he put a manly restraint upon his natural tendencies, there,—

> "He was serious in a serious cause,
> And understood too well the weighty terms
> That he had ta'en in charge. He would not stoop
> To conquer those by jocular exploits,
> Whom truth and soberness assailed in vain."

On less solemn occasions he could relish a little innocent mirth. As he was travelling to Conference once, he alighted from a coach. At the same time a young man stepped down and called out for a porter to carry his carpet-bag to a steam packet lying hard by. Mr. Garner immediately answered the call, took up the bag, carried it on board the steamer, and received his fee for the service rendered. While this act may have been intended to rebuke the smart young man, it would gratify that deep vein of humour which ran right through our hero's nature. That he had a way of his own, lifting him above the level of conventional compliance, the following incident will show: "In one of his circuits the people had contracted the habit of coming late to the services. He determined to correct this bad habit. When therefore he was appointed on one occasion, he went through the service in regular order, but with more despatch than usual, and dismissed the congregation. On his way home the late comers met him and in a tone of surprise asked, "Is there no service to-day ?" "Yes !" was the prompt reply, "but you are *too late*, the service is over." Afterwards those who wished to hear him got to chapel at the hour appointed.

Although not a scholar, he had no rude contempt of learning, but was ever eager and ready to utilise any aids likely to make him more efficient in his work. He was neither profound nor highly intellectual; but he possessed the originality of a plain understanding, which had gained insight into God's Word through the teaching of the Spirit: the originality of the *heart* as distinguished from the *mind*.

His spiritual and moral qualifications were the most prominent features of his character. He was deeply conscious of the dependent connection of his own life with that of his Lord. He found in Christ, "Truth for the understanding. authority for the will, love for the heart, certainty for the hope, fruition for all the desires, and for the conscience at once cleansing and law." The love of Christ and humanity constituted the very life blood of his religious life, and gave to every act a marked intensity. Uprightness, thrift, and order were the basis of every habit.

In the heavenly experiences granted by the grace of God, Mr. Garner occupied an advanced position. The whole man went out after God, and was in living touch with the Divine. In *prayer* his soul entered the secret place of the Most High; in *meditation* he sought, through the Holy Spirit, to permeate his being, and inform every faculty with the sense of Scripture; the supreme aim of all his *service* was to save men and edify the Church. He saw ruined souls on every side. He saw a power that could save them. He saw also that this power was operating in and through him, and that he was therefore obligated to take part in the divine philanthropy. He saw in his fellow-men those for whom heaven in its love had laboured; and true to the divine impulse throbbing in his heart, he pressed his entire powers into the service of God and humanity. Living communion with Christ was doubtless the secret of his marvellous success. Wherever he went "a great number believed, and turned unto the Lord." Many of his journals read like chapters in the Acts of the Apostles. For example, "In the Cornish Mission I have witnessed one of the greatest revivals with which I ever became acquainted. The work was the most powerful at Redruth, but the flame extended for miles round. This blessed work was not confined to the prayer-meetings in the chapel, for we taught the people from house to house. The Lord added to the Church daily. No fewer than twenty persons joined our society in an evening, and, during the ten months I have been at Redruth, more than *six hundred* have united with the Primitive Methodists in Cornwall." During two years' labour at Oldham about *two hundred* were added to the Church. After tracing his success in such circuits as Tunstall, Hull, Scarborough, Whitehaven, West Gate, Halifax, and many others, we are prepared to accept the following words written by himself, "I have had the satisfaction of seeing thousands of souls added to the societies amongst whom I have laboured."

One familiar with his work at Oldham states, "He seldom occupied the pulpit without witnessing—either while speaking or at the close of the service—some striking displays of the power and grace of God. Out of the pulpit he manifested great devotion, and was ever anxious to win souls. He was much beloved and highly esteemed for "his work's sake."

As a preacher, his fame was in all the churches. We are not surprised at this, considering the following description, "Having read his text, he usually commenced in a moderate tone and with measured pace. He was neither loud nor rapid, but sufficiently audible to be heard distinctly by a large assembly. As he proceeded he became increasingly animated, and not unfrequently poured forth a torrent of burning truths, in loud, musical, and impressive tones. Under ordinary circumstances, at the mighty gatherings of people, on large camp meeting occasions, by his loud, melodious, and earnest manner of address, we have often heard him make a wide circumference resound with his commanding voice, and seen thousands drawn to listen with fixed astonishment to his plain and powerful eloquence. His appeals to the imagination and passions of his hearers were seldom. His addresses to their understanding and their hearts were constant." His sermons were remarkable for concise arrangement, brevity, clearness, energy, and unction.

A recent writer, referring to "*The Preacher as a Public Man*," has remarked, "We recognise in the great march of civilisation many valuable contributing forces that have no necessary ecclesiastical character or connection. There are many moral reforms which may occupy a prominent position before the world, and whose influence may be of immense benefit to the community; there are political schemes which are conceived and furthered in the spirit of true patriotism; and there is culture in art, science, and literature which serves to repel barbarism and refine society." In the relations above indicated Mr. Garner was *not* a prominent public man. His activities and interests were largely limited to the work of the Primitive Methodist Connexion. But, as his biographer remarks, "The eye of his mind was not blinded by bigotry nor was his soul contracted by exclusive intolerance. He had a mind to perceive and a heart to appreciate any good thing." His efforts in the despised temperance cause are proof of this. He was called to work of a distinctive character, and in doing it thoroughly he proved himself a true reformer, and was in the highest sense a public man, having lifted thousands by his labours into a higher realm of life and practice. Such work is the noblest patriotism. On reviewing Mr. Garner's Christian manhood, self-denial, unswerving devotion, marvellous success and influence, notwithstanding severe conditions, we are free to award him an advanced position among the Pioneer Heroes of the Primitive Methodist Connexion.

To all present-day workers, the grand message of this truly good man's life is—

"If thou canst plan a noble deed,
And never flag till it succeed,
Though in the strife thy heart may bleed;
Whatever obstacles control,
Thine hour will come; go on true soul,
Thou 'lt win the prize, thou 'lt reach the goal."

William Lister.

Born, 1804 : *Entered the Ministry*, 1827 : *Died*, 1872.

In relating the story of a man's life, it is not unusual for the writer to point out incidents associated with the youth of his hero, indicating that from the first he was possessed of extraordinary parts. A little homily is written, having for its subject, "The boy is father of the man," or, "Childhood shows the man as morning shows the day." The idea is a general one that if there exists a spark of real genius it will occasionally manifest itself at an early period of life. Words will almost certainly be expressed and acts performed which will awaken in the minds of those interested in their subject, expectations of large achievements in the coming time. But there have been those whose natural parts have not lifted them so far above the average as to constitute them men of genius, who have nevertheless done useful work in the world, made their lives eminently successful, and in their own particular sphere risen to the highest positions. This much at the least may be said of William Lister. Amongst his compeers in the Primitive Methodist ministry, in the first years of the history of the Connexion, there were not a few men who, if not highly educated in the technical sense, might fairly claim to be talented. If they were not cultured according to the ideas of the schools, they were possessed of superior natural gifts. In powers of speech, in the vivid realisation of spiritual truth, in passional feeling, and in the ability to affect deeply large bodies of people, several of the early Primitive Methodist preachers were rather like the Hebrew prophets. From the day when the fire of the religious life quickened and sanctified their natural gifts it became evident that they were possessed of a distinct and weighty personality whose influence upon the community would be very great. They lived good lives, and in their day accomplished good work, but not all of them rose to the highest positions of trust and honour which their Church opened to them. William Lister's youth and early manhood gave no indications of the possession of remarkable gifts. He had natural abilities, in some respects above the average, but they were not of the brilliant kind likely to attract attention, nor were they of so high an order as those with which some of his brethren had been endowed. And yet he succeeded in all his work, and his success was as marked in the higher positions to which he was appointed as in those of the ordinary kind. In all the Methodist Churches there have been men who have made the very best of circuit preachers and missionaries, but who have failed to distinguish themselves in District and Conference assemblies, and have been incapable of managing the affairs of a Connexional office. William Lister inspired the minds of those with whom he laboured with confidence in him, both with respect to all kinds of circuit work, and his capability as a legislator and administrator. Called gradually from one position of trust and honour to another, his success in them was so signal that the Church never had to regret having reposed confidence in him. His career is an evidence of what may be done by men of ordinary ability, without any special gifts excepting earnestness, indomitable courage, and persistence of endeavour in fitting themselves for the discharge of every duty to which they may be appointed. He was a man thoroughly in earnest; and because it was natural for him to be in earnest, his earnestness was constant, and he was saved from giving up the struggle because all his hopes were not immediately realised.

William Lister began his earthly life in the village of Washington, Durham, in the year 1804. At the beginning of the century his native county was not such a bee-hive of industry as at the present. It was a coal-producing district, and the Tyne and Wear were important waterways. But shipbuilding had not reached its present proportions; engineering, now one of the chief industries, was then unknown; and extensive slopes and vales which have since been disfigured by the utilitarian spirit of the age, were at that time scenes of rural beauty. The country around Washington to-day boasts a large population of coal miners, but at the period of William Lister's birth a small proportion only of the collieries now in active operation had been opened. His parents, who belonged to the working-classes, were highly respectable, and were amongst the most regular in their attendance at the services of the Established Church. The colliers of Durham and Northumberland were not at this time for the most part so brutal and degraded as in some parts of England. Educational advantages were few, and children of six and eight years of age were sent down the mine for twelve and fourteen hours a-day. The sports and pastimes in which they indulged were rough and cruel, and some forms of lawlessness by many were regarded as virtues rather than crimes. But in times earlier, and to the mind of the true philanthropist less cheering, the northern pitmen had known and respected their benefactors. When John Wesley had been hooted and jeered in many parts of the kingdom, he records gratefully the kindly welcome he received at the hands of these simple-minded working men. The movement which he inaugurated exercised a powerful influence upon the coal miners of the two north-eastern counties, and although much of roughness and semi-barbarism was to be found amongst them, there were not wanting evidences of social and moral improvement, whilst here and there were families who sought to maintain an air of respectability in their homes, and paid some deference to matters religious. To this class belonged the parents of William Lister. While he was yet a lad he was brought directly under the influence of Wesleyan Methodism, a circumstance which had much to do with the formation of his habits of thought and life. In these years of his boyhood he was much given to reading, and was intelligent and of a thoughtful disposition. Books were not then so plentiful as now, but a fair quantity of religious literature fell into his hands, which he studied with care and thoroughness. His parents became members of the Wesleyan Society, and William was by this means brought into contact with Wesleyan ministers. His interest in them and their work, which from the first was considerable, increased until he began to regard their calling as the most honourable open to man. Even in those early years he felt ambitious to devote his own life to the calling he esteemed so highly. It is a strange fact that with such hopes and ambitions he was still a stranger to experimental religion, and although not guilty of open sin he was living without God. Before entering into the kingdom an influence from another quarter was to affect him. When he was fourteen years of age the family removed to Bigges' Main, a colliery village four miles east of Newcastle-on-Tyne. The Primitive Methodists had just begun to mission the district, with Hull, in Yorkshire, for their base of operations. Their earnestness and religious fervour, their power of adaptation to men and circumstances, together with the success of their efforts to elevate and improve the lives of the lowest, impressed the minds of the Listers, and, after watching it for a short time, they connected themselves with the movement. The father of William gave himself heart and soul to the work, and with true courage and devotion stood by the little Society at Wallsend, through all the struggles and feebleness of the first years of its existence.

The preaching of Thomas Nelson, one of the first Primitive Methodist missionaries in the northern counties, especially a sermon on "The Prodigal Son," affected deeply the heart of William Lister. For several weeks he was in a state of misery and fear. He found no rest either day or night. His journals testify to the fact that he often spent whole nights in fear of death, and of the wrath of God. But for a natural bashfulness which characterised him, he need scarcely have remained in torment so long. There were kind friends in his own family, and others who were accustomed to visit his home, whose knowledge of the religious life would have made them helpful to him, and who would have been glad to lead him into the light and sunshine of the favour of God. His timidity, however, hardly knew bounds, and he kept brooding over his state, wishing to present himself at the class meeting to tell his tale of sorrow, but kept back by fear and by thoughts of his unworthiness. Like many others, he was mistaken about the way of salvation. Instead of trusting, he kept hoping and praying for a manifestation of the grace of God, that would be an indubitable evidence of his salvation. At last he conquered his bashful feelings and went to the class meeting, but even then no peace came to his heart. And yet he struggled on. One day he was alone, seeking for comfort in the Divine word. And he found it. As he read those lines unto which the human heart never tires of listening, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," his soul found peace. To William Lister this event was more than conversion from sin, and the start in the religious life. The long weary struggle through which he had passed, and from the misery of which he had felt no desire to turn away until he had found that for which he was striving, determined the keynote of his religious life. He had not entered into the kingdom of heaven by means of one grand effort, but through much violent conflict, and a struggle long sustained. His hand had grown weary with effort, but when most weary it had been reaching out towards the object he desired, and his soul had not become embittered when the hopes he had cherished had been long deferred. His Christian life was a fitting sequel to such a beginning. It was characterised by solidity, steadfastness, and immense tenacity of purpose; and the reality of the change of which he was himself so conscious bore fruit in the remarkable definiteness of his Christian experience.

It has been indicated that William Lister was inordinately bashful. At one time his extreme shyness well nigh spoiled his career. His brethren in the Wallsend Society soon recognised his worth. Before he was twenty he was made the leader of a class. The choice proved a happy one. To develop the spiritual life of its members and add to their numbers were objects for which he laboured much, and in both he succeeded far beyond his expectations. His general usefulness led to his appointment as a local preacher before he was twenty-one. In 1827 he received a call to labour as a travelling preacher in the Sunderland circuit. This northern seaport had proved a fruitful field of labour to the Primitive Methodist missionaries. The town society had become numerous and influential. Being imbued with the zeal of their founders, they had largely extended their field of operations, and it is probable that in calling Mr. Lister to labour among them some new mission was contemplated. It seemed a fine opening for one who, from the days of his childhood, had been dreaming of becoming a minister of Jesus Christ. It was characteristic of his shrewd and timid disposition that he did not rush at the chance. Ultimately, however, he consented to accept the offer, and arranged to preach on the following Sunday in the circuit chapel. On the Saturday he started the journey to Sunderland on foot, but his bashfulness overcame him. "I pondered on my ignorance," he writes in his journals, "the importance of the work, and my inexperience, and after proceeding a few miles returned home, and sent word to my Sunderland friends that I could not comply with their request." It was not to be expected, however, that a matter that had wrought itself into his inmost life could be so easily disposed of. He bitterly regretted the step he had taken, and resolved that if ever another opening was presented, he would not act so foolishly. It was not long in coming. North Shields circuit needed an additional preacher, and William Lister received the call and accepted it. This experience proved useful to him in after years. From this time he fought resolutely against his bashfulness, and although for years it had considerable influence over him, he ultimately became a man noted for quiet persistence and self-reliance.

No better illustration of the methods and character of the work of William Lister is to be found than what is recorded of his station at Berwick. Before he entered the ministry, the North Shields station had already missioned the greater part of Northumberland, and had one agent in Alnwick and another at Berwick. Mr. Lister went to the old Border town, early in the year 1829, and found a small but active church already in existence. This church was the fruit of three months' labour by his predecessor. Considering the conservative tendencies of the people upon religious questions, and their loyalty to the Westminster Confession and the Presbyterian Church, it is remarkable that Primitive Methodism made any headway whatever in such a short time. The work, however, had been done in a substantial manner, and Mr. Lister was the man to follow it up in the spirit in which it had been undertaken. Having to work amongst a people so shrewd and far-seeing, it would not have been sufficient merely to adopt strange methods to attract the attention of the multitudes, least of all methods not in harmony with the spirit of the Gospel. The inhabitants of the border country were then and still are too thoughtful and soberminded thus to be imposed upon, and it was well that Mr. Lister, in entering upon his labours, paid due attention to pulpit preparation, and endeavoured to present the message of the Gospel in its fulness and power. The following is from the sketch of William Lister, in the "Hugh Bourne Centenary volume of Eminent Primitive Methodists," and may be regarded as a judicious estimate of his preaching capabilities :—

> "From the beginning of his ministry, Mr. Lister has borne a good reputation as a preacher, and though now verging on 'the sere and yellow leaf' of age, his pulpit-power is by no means diminished. To persons of fastidious taste and of 'itching ears,' there is little in his preaching of an attractive nature. He does not startle by his novelty, or astound by his profundity, or tickle by his wit, he is not, in the cant phrase of the day, a great preacher, which means great in almost anything or everything but the art of winning souls to Christ. We speak of him in the highest terms of praise when we say, in apostolic language, he is 'an able minister of the New Testament.' His discourses are lucid expositions of Gospel truth, invariably dealing with the fundamental principles of religion, discussing with perspicuity and fulness the great question touching a man's acceptance with God, and his progress in holiness, and uttered with a fervour which leaves no doubt as to the earnestness of the preacher, and which often breaks into strains of impassioned and heart-thrilling eloquence. Usually the structure of his sermons is textual, rather than topical or expository; following in this respect the track of the old Puritan and the early Methodist preachers; and, after all, if regard be had to the most important purposes of pulpit oratory, it may be questioned whether the modern and more fashionable methods of sermonizing are an improvement. In his preaching Mr. Lister gives evidence of choice rather than of extensive reading. Whatever may be his scholarly attainments (and of these we are not competent to give an opinion), he does not make a parade of them in the pulpit. He does not interlard his sermons with tit-bits of Greek criticism, purloined from Dr. A. Clarke, nor the scraps of dog-Latin, filched from some old school delectus, awakening the astonishment of ignorant rustics, and the contempt of thoughtful men. Of the heathen poets and philosophers, and even the dramatists and principal classical writers of our own country, his acquaintance we should judge, is limited; but he seems to have conversed freely and at large with the theological and ecclesiastical writers of our own and of bygone times, and to be intimately acquainted with the principal works of Methodist literature." (This estimate was written when its subject was still living.)

However excellent the quality of his pulpit ministrations, he could not have succeeded had he not been an arduous and persevering worker. But he was always busy. He was the leader of a class which met at 9 A.M. on the Sunday; at 10.30 A.M. he preached in the room which had been rented for the purposes of the church until a chapel could be built; at 1.30 P.M. he preached in the open air, taking his stand on the steps of the town-hall; after which he conducted another class, and in the evening preached in the yard adjoining the room, it being too small for the congregation. In addition to his Sunday labours he preached every night during the week, and walked many miles to his appointments. The Sunday afternoon services in front of the town-hall were of great benefit to the town, in arousing the religious feelings of the community, and turning their minds towards serious subjects, and were not without some advantage in enabling the Primitive Methodist missionaries to gain a footing in the town. The congregations that assembled to listen to the sermons of Mr. Lister were large and orderly, and it is to be feared for some time more critical than devout. But after a while the fervour and passion of the young preacher, and the evident singleness of his purpose, produced an impression favourable to the work. It was not unusual after these meetings, for men and women, conscience-stricken, to go to the preacher who had delivered the message, to seek for the light and comfort of salvation. The people unto whom he had been sent, although for the most part church-goers, were scarcely religious. However charitable he desired to be in his judgment of their spiritual state, he could not fail to see that the religion of the majority was mere formalism. The ceremonial received due attention, and there was besides an intellectual apprehension of the truths of the Gospel, but in most cases there was a serious lack of spiritual life. The passion and enthusiasm of the young preacher were new features to them, and told favourably for the new movement. The number of church members increased, and the people of the town began to recognise in the mission a centre of religious activity and power. Mr. Lister on the week days visited and preached at most of the villages within thirty miles to the west of Berwick. His success was various, but in few instances did he fail wholly in establishing a cause. The Primitive Methodist Connexion has not reaped nearly all the fruits of the labours of its missionaries in these northern districts. The Border people have been too loyal to the creed and Church of the Covenanters to allow this. But the number of those who have been awakened into newness of life through their agency, and have become devout and useful adherents to the religious communities of their fathers, may be safely reckoned by thousands.

Such perseverance and constancy in religious work as was manifested by William Lister naturally created in him an elevated tone of spiritual life, and gave an intense fervency to his Christian experience. The state of his own soul was a matter of anxiety and care to him. He generally succeeded in finishing his pulpit preparations by noon on the Saturday, and spent the rest of the day alone with God. In those times of "closet repast" as he curiously styles them in his journals, he availed himself of the use of books bearing on the subject of the religious life. Of these one was specially helpful to him. The "Life and Memoirs of Dr. M'Allum" gave him such a sense of his shortcomings, and supplied him with such a high ideal of Christian perfection and consecration to the service of the Master, that he is led frequently to acknowledge his indebtedness to his knowledge of the inner life of that good man for spiritual stimulus and perseverance in the Christian course. The difficulties associated with his work made him the more anxious to seek the cultivation of his heart, to acquire a constant sense of God's nearness. The consciousness of his own feebleness and insufficiency compelled him to fall back upon the Divine Father for help. It was on account of such feelings that he made entries in his journal like the following:—"Preached eight times; but it has been a week of struggle. Satan has attacked me sorely. Oh, how feeble I am in myself; uphold me, O God, by Thy free Spirit. Without Thee I can do nothing, but I will acknowledge Thee in all my ways, and Thou shalt direct my steps." Again, in an ecstacy of strong desire for the salvation of men, he writes,—"There is nothing on earth for which I long so much as the conversion of the people." His desires did not remain unrealised, for "hardly a service was now held in the town of Berwick in which many were not seeking the Lord with tears. Oh, how thankful I am that God gives me, amidst all my feebleness, such favour and success amongst the people." Considering all the difficulties of his position and the severity of the strain upon him every day, he could never have been sustained in the work but for this fervour of soul and enthusiasm for the prosperity of the cause of God. In reading the journals and memoirs of these pious men of a generation now passed away, one is invariably reminded of Enoch, who walked with God, and found in Him a daily Companion.

The Divine presence and help were not sought at long intervals and in special seasons only. Because He was needed by them at all times they sought ever to have Him consciously near them. The conflict was constant, the trial of faith and patience was ever upon them, but at no time were they without the manifestation of the saving grace of God.

In the autumn of 1829 Mr. Lister met with much discouragement and difficulty. The character of the work was regarded as peculiar, and by some who thought themselves capable of judging, even disreputable. The public began to speak disparagingly of it; and to all appearance the great mass of outsiders, who at the first had looked on with critical eyes, but had been good enough to suspend judgment, were now ready to pronounce against it. Perhaps this was only what might have been expected. In these Methodist meetings there was more noise in the way of response than had ever been heard before in a religious service on the banks of the Tweed. Besides, a few instances had occurred in which some of the congregation had been overcome with the excitement, which had given offence to many. Some had attributed these indecorous proceedings, as they were called, to the preacher, who, they said, appealed too much to the feelings of his audience, and others did not hesitate to attribute them to Satanic influence. Amongst the members of the church, too, there were timid souls who felt keenly the lash of public opinion, and who sought to mend matters by objecting to the character of the meetings, and, when they were not altered, resigned their membership. There were two leaders in the number, and five of the persons who had been chosen to be trustees of the new chapel, then in course of erection. Through these unfortunate circumstances it became difficult to get a trust formed, and more difficult still to find money to proceed with the undertaking. Such was often the history of building projects in Primitive Methodism in the early times; and but for strange and unlooked for events,—events so strange and unexpected that the men most concerned had no hesitation in calling them special interpositions of Providence,—the difficulties would not have been surmounted. An event of this nature occurred when Berwick chapel was being erected. It was late in the year 1829, and money was sorely needed, when one morning a boy handed Mr. Lister a letter containing Bank of England notes to the amount of £70, with the following communication :—" Rev. Sir,—Please to accept the enclosed—from a friend, £15 ; a well-wisher, £20 ; a lover of truth, £10 ; and one who has got good under your ministry, £25 ; total, £70, to aid in building your new chapel."

Although Mr. Lister did not in every case realise tangible success in his work, it is noteworthy that he left all his stations, on the whole, in a more prosperous condition than he found them. Of Kelso, one of the places he missioned in connection with Berwick, he writes in the journals that it was the subject of much prayer. He visited the people and preached several times, but the Word was not received with gladness, and eventually with some reluctance he resolved to cease his visits to the locality. Other instances of failure are faithfully recorded, but on the whole his work bore ample fruit. It may be said that he made the Berwick station twice. The first time he left it it was in a flourishing condition, with its membership steadily increasing. Afterwards he went to Edinburgh, where he found fifty-eight members, and the station generally in a shattered condition. He succeeded in the twelve months he occupied the ground in putting it in a healthy state, and left over one hundred members in the church. In his absence Berwick was suffering from bad management. He was therefore re-stationed to the place of his early conflicts and victories, and during a stay of three years raised the membership from 115 to 232. He then went to Ripon, and in another three years with the help of colleagues, performed an amount of work which can hardly be realised. The district was agricultural, and as a result was sparsely populated, and yet 27 new societies were added to the circuit, and an increase of membership of over 400. Besides labour of other kinds, he walked in that station 6400 miles.

Little further need be related of his work as a preacher of the Gospel. Providence had endowed him with considerable gifts as a ruler and disciplinarian. By some, indeed, he would be considered too strict in the enforcement of rule. If he felt a given course to be the right one, it was hardly possible to turn him from it, and hence his reputation for a certain firmness which at times might develop into sternness. But his kindliness of disposition was undeniable. He was gentle and sympathetic towards all in sorrow, and no more tender-hearted pastor ever went to the house of mourning. To those with whom he became the most intimate, especially, the milder side of his nature was quite apparent. A few warm friendships entered into his life. They were rare, and only occurred when he was brought into close contact with some fine and exalted spirit. The one he valued most highly was formed on his second circuit, Sunderland, the superintendent of which at the time was the gifted Rev. John Petty. From that time onward an affection like that of David and Jonathan existed between these two men of God. Mr. Lister is generous and grateful in his acknowledgments of the obligation under which he rested to his colleague for counsel, intellectual stimulus, and direction, and for clearer views upon the subject of Scriptural holiness. It was one of the greatest trials of his life to be separated from Mr. Petty, and go to a field of labour where his friend would be with him no longer.

A man of such eminent piety, whose success in the regular work of the ministry had been so great, whose judicial mind had enabled him to render invaluable service to the Church when its difficulties had been of a peculiar kind, whose clever management of its affairs had been highly satisfactory, and whose knowledge of Connexional rule was well-nigh perfect, naturally won the confidence and esteem of his brethren. For many years he was a recognised authority in district and Conference assemblies. Several times he was secretary to the Conference, and in 1868, was exalted to the Presidential chair, when the Conference was held in Sunderland, the chief town of the district in which he had laboured all his life. It was a fitting tribute of honour to one who had worked with so much faithfulness and success for the Church of Jesus Christ. In 1871 he was made a Deed Poll member, and for some years was treasurer of the Superannuated Ministers' Widows' and Orphans' Fund.

Mr. Lister died in London, whilst still discharging the duties of the last-named office, in 1872, when he was in the seventy-sixth year of his age. His last words were characteristic of the man: "Yes, blessed Jesus,—no rapture but perfect peace, I know whom I have believed." And then his soul passed into the eternal.

R. H.

Robert Key.

[*Born*, 1805 : *Entered the Ministry*, 1828 : *Died*, 1876.]

THE question "How far are Christian workers in general, and ministers in particular, responsible for success in the spheres of labour to which they have devoted themselves?" is one that is often forcing itself upon the attention of the Churches. At the least it is almost certain to come to the front, and demand an answer, when a religious community is in a condition that is the opposite of flourishing. Other religious communities it is seen are making steady and even rapid progress, and if this one remains where it was, poor in membership and in influence, it is natural to think that the reason must be capable of being discovered, and plainly stated. Methodist Churches, on account of their peculiar mission and methods of working, are not likely to regard this subject with indifference. From the time of the revival which brought Methodism into existence until now, they have been earnest in prosecuting mission work among the masses. The constitution of their societies, and the character of some of their meetings, afford special opportunities of ascertaining their numerical strength, and the mere fact that they have been able regularly to report large increase, has made them the more willing to keep accurate records. They have been accustomed to talk less of unseen work and unseen results than some others, probably because usually they have had plenty of work, and results that have been perfectly apparent. In these circumstances it has not been difficult for spirits not overburdened with Christian charity to place the whole responsibility, especially in a case of non-success, upon the shoulders of the chief worker, and to imagine that what is wanted is only another man to occupy the pulpit. This is a rather summary way of accounting for the prevailing state of affairs. To those who do not suffer by it, it may be an easy and agreeable way, but it can scarcely be considered in all respects satisfactory. When the question is asked, "Is a minister responsible for realising success?" it might be pointed out that the answer depends on what is meant by success. If it is said that success means a given number of conversions within a given period, a large increase in the membership every year, and a clear and regular improvement in the social status of the society, it would be decidedly unjust to expect such results invariably. Something depends on the state of the Church itself, and something too on the condition of the people among whom the work has to be done. Further, it should be remembered that real success may have been secured that cannot well be tabulated. The cry about unseen results is not altogether a false cry. Who will reckon how much of evil has been checked, how many moral wrecks have been prevented, how much of light and sweetness has been shed abroad by toilers whose work has been to a great extent unappreciated, because they have not seen many visible conversions. It might prove an advantage for every minister to understand that he is responsible for succeeding in his work. And it might prove of equal benefit for both ministers and Churches to know what success in religious work really means. If this last were properly understood, the minister would be saved from a weight of anxiety and despondency he has no right to bear, and the Churches would avoid harshness and injustice in their hearts and in their conduct towards those who, if they have not been men-pleasers, have sought faithfully to discharge their duties to the Lord's heritage. If work is honestly done success will come, but it is not for men to determine what form it shall take, or the exact time it shall be realised. Still it is not to be denied that it must be cheering to the worker to see bad characters reformed through his agency. More especially will it be gratifying to those who have to be largely dependent on their own efforts, and who have been compelled to struggle alone amidst difficulties which would be regarded by most people as insurmountable. The subject of this sketch was thus situated, and yet he succeeded everywhere in a most unprecedented manner. His successes were of the kind which were visible to the least careful observer. A study of the character of the man would lead us to expect this much. From his very constitution it may be concluded that if he had not realised success that was tangible, he would not have realised any kind of success.

Few, if any, of those who knew Robert Key in his youth and early manhood, would have expected him to become so good a man, or one so useful in the kingdom of Jesus Christ. He was born in the parish of All Saints, in the county of Suffolk, 7th April, 1805. His parents without being extremely wicked were not religious, and took little interest in the moral development of their son. He was allowed to have much of his own way, and to choose his own companions and favourite pursuits, without interference on the part of his natural guardians. Those were times in which if religious instruction was not given at home, the chances were that the younger members of the family would grow up careless about religion, and wild and dissolute in their habits. There were few villages that were favoured with dissenting chapels, Sunday schools were scarce, and the parish clergyman was not of the type, which now happily may be found everywhere, a man faithfully devoting himself to the cause of religion and humanity. With Christian influences so rare, it was not surprising that Key, in early life, promised to become one of the most notorious of the wicked of the neighbourhood. His companions were all of a disreputable kind. Cruel sports, drinking, and poaching occupied all their leisure hours. In what was evil young Key was not better than his friends. On the contrary, it would appear that he was a ringleader of the set, often venturing further into evil than the rest, and exhibiting a daring in committing sin that was worthy of a better cause. Considering what the man had become, and the kind of life to which, to all appearances, he was doomed, sin in its worst forms was the natural thing to expect in him. He had an exuberance of spirit and physical vigour, and in the tame affairs of the country district in which he resided there was afforded no vent for this overflow of life. There were no educational institutions, no parish politics, and no private careers sufficient to absorb his energies, so that from the very environments amidst which he was placed, it was to be expected that with no religious training a young man of such an active temperament would go to considerable lengths in wickedness.

That such a beginning would have ended badly goes without saying, if nothing had occurred to effect a change; but a combination of events occurred about the period that he attained to his majority, which compelled him to think seriously of the probable results of his action. The mere fact that he was just reaching manhood forced him to be more thoughtful than previously. He would not have been like the majority of young men if he had been wholly without ambition to do well, and become a respectable citizen. In their most lawless days they entertained in their secret hearts the hope of reformation. Many of them had set a bound in their minds to their days of wickedness. Robert Key was not without moral sense, and although little had been done to awaken and cherish it, by the circumstances of his life, his conscience began to assert itself, and caused him to realise the necessity of honouring the law of God. At this juncture he married, an event which also had the tendency of deepening his convictions of moral responsibility. All these circumstances, however, might have been insufficient to lead him into righteous habits, had it not been for the fact that at the same period nearly the whole of his companions were arrested. They had ventured a little beyond what could be borne, and were transported. Whatever the effect of this upon themselves proved, it gave the one in whom we are specially interested a better chance to carry out the resolution which it led him to make to aim at better things. No hindrance arose from the influence of bad companions; the one foe with which he had to struggle was his own evil nature. The Primitive Methodists had already sent a missionary into the district, and he was one of those who availed themselves of the privilege of hearing the Gospel from his lips. The plain, earnest, homely message touched his deepest nature. He was not and never had been a half-hearted man, and it would have been an unusual procedure on his part if he had stopped half way in the reformation of his character. In 1826, he professed conversion, and formally attached himself to the Primitive Methodist Society of the village.

The change that had taken place in the man was thorough. The witness of it was in his life, and considering how he had lived previously, it was only natural that those who knew him should be struck with the Christian consistency and respectable conduct which he now manifested. The rioting and drinking were done. The mischief he had been working to peaceable men was brought to an end. Many of those who saw this change wondered how long it could continue, but whilst all wished it might prove permanent, there were not many who were confident enough in its genuineness to believe that would be so. When weeks had passed away, and he did not falter from his new course, it was regarded as nothing short of a miracle. The reformation did not merely show itself in his ceasing from the evil habits which had degraded so much his own character, and made him to be feared throughout the neighbourhood. His life was not passive, his character was not negative, and whatever change might be effected in him it would be impossible to make him into a mere negation. If he was not positively evil he must be positively good, and if there were any who thought he could remain an inactive member of the Church, they were shortly to be convinced of their mistake. From the first he was as earnest and laborious in seeking to do good, as before he had been in doing harm. In prayer meetings and mission work, street-singing and school-teaching he was unsurpassed, at any rate in point of zeal by any of his fellows. Those capable of judging too soon became impressed with the fact that his talents were both varied and remarkable. Best of all, a deeply humane feeling seemed to possess him. A yearning compassion for men, and a desire for their truest welfare developed itself in his heart. It was this that made him feel he must work to bring them into the enjoyment of true religion, that by its influence their natures might be elevated, their minds stimulated in life's struggles, and comforted amidst its sorrows and disappointments. The Primitive Methodist Church at that time was in its infancy, its ministers and missionaries then, as now, were wholly drawn from the ranks of the local preachers, and new districts were being entered by its agents almost every week. The demand for suitable men was constantly increasing, and accordingly after Robert Key had thoroughly proved his powers of speech in the capacity of local preacher, he entered the regular work of the ministry in the year 1828.

Missionary effort amongst Primitive Methodists in the early part of their history was under totally different management from that which obtains now. Since 1838 it has been under the supervision of a general committee, which decides what districts shall have mission agents stationed to them, exercises oversight of the methods of operation, receives and disburses all moneys, &c. But no missionary moneys were accumulated in the days when Robert Key started his ministerial career, and the connexional organisation was by no means so elaborate and complete as now. The circuit quarterly meetings both chose the men and the spheres of labour in which they might have an opportunity of displaying their powers of endurance and talents for establishing societies where none had before existed. In all appointments they sought to be directed by the Divine Spirit, and insisted that the man whom they sent should also know that he was sent by the Lord, and give assurance of this by some account of "a call" which he had received. The Connexion was young, and overcharged with youthful enthusiasm, which circumstance perhaps may partly account for the shortness of the intervals in which Macedonian cries were heard from towns and villages that needed religious help. As for the means of sending help, it was one of the things that needed the least calculation. If there was a balance of a pound or two in the treasurer's hands after all demands had been met, it was deemed sufficient to justify a large scheme of missionary enterprise into the contiguous parishes which were without Methodism of any kind, and Primitive Methodism in particular. Of course the salaries were small, and the missionaries lived away from home a great deal; lived too, according to apostolic principles, taking with them neither purse nor scrip, and trusting that the people to whom they carried the message of truth would regard the labourer as worthy of his hire. The quarterly meetings of the self-supporting stations who sent out these new agents were strict in demanding reports of success. One who did not succeed in making a new circuit independent of all help in two or three years was thought to have missed his providential way, and rather bluntly informed so, and if he failed more than once or twice was unceremoniously put out of the ranks. Robert Key understood this, he was also well acquainted with the hardships and suffering he might have to endure, but he was full of faith, and dauntlessly accepted the call of the Yarmouth station to mission the Mattisford district. His stipend was accordingly decided upon. It was six shillings per week to support himself and his wife.

It was well that the newly-appointed missionary was not much given to reflection. Had he been troubled with such a mental tendency, the sphere of operation to which he was sent would have awakened doubts and fears. The prospect was not inviting. The agricultural labourer of Norfolk, for whose religious benefit this mission was undertaken, is not to-day an individual of the highest order of intelligence. Fifty years ago, however, he was very much worse. His life was characterised by gross ignorance and immorality. In the interval too little has been done to educate and reform him by those who ought to have felt themselves mainly responsible for the work; still it ought to be remembered that whilst direct efforts for this end have not been adequate, much has been accomplished by the influence of railways, a cheap press, and the spread of evangelical religion. With the hard material conditions of his life, it is impossible to expect to find a manhood of the most exalted type, but, despite difficulties, substantial improvement has taken place in his character. Of the moral state of the people of Hockering at the time that Mr. Key entered that village, the following is recorded in his Journal:—

> "Hockering is a village with a population of four hundred souls. It is ten miles from the city of Norwich. Its inhabitants were in a very low state of mental ignorance—shrouded in darkness and steeped in sin. There was not at that time, as far as I could learn or hear of afterwards, one Christian man or woman in the parish. There were two persons only who had any religious light whatever, one of whom had sat under the Wesleyan ministry, and the other who had been a hearer among the Baptists. These were the only two individuals who had any fear of God before their eyes."

Hockering was not an exceptional case, as is evident from the entry he has made respecting Garveston. He writes: "I entered this place in 1831, and found its inhabitants in the deepest, grossest ignorance. I could not find one God-fearing man or woman in the place." If individual cases have to be cited, reference might be made to the case of an old man named Billham, living at Lenwade. The following is recorded in the Journal :—

> "Billham had been a very cruel man to his horses, both in feeding them and using them, so that it had become a common saying among the people that Billham's horses would never have another master. He always finished them with cruelty and starvation. When I was preaching in the street of the village he joined the congregation, and not long after his tears began to flow. He received good, and became an altered man; but his intellectual powers had become so much enfeebled that I could not come to any certain conclusion about the state of his soul. Sometimes he would express himself clearly and satisfactorily, at other times with much ignorance and uncertainty. His state was, however, a very hopeful one, and altogether an advantage to his horses, which, with better feeding and treatment, soon presented an altered appearance."

There is also an incident recorded of the mission to Hockering, which, in an amusing manner, illustrates the low state of the moral ideas of the masses of Norfolk :—

> "A poor, depraved man, called Brighty, a fiddler, who attended fairs and public-houses, heard me preach on the Sabbath day, and could afterwards find no rest. His mental distress became so intense, that it unfitted him for his daily labour. On one particular occasion he went into a wood to give utterance to the pent-up feelings of his bleeding heart; but, obtaining no relief, he went to a public-house to try to drown his misery with drink; but even there he became worse. In the afternoon he went to work, having for a companion a man recently brought to God. Their work was to rake the weeds together to burn. About three I passed the field, and Brighty said to his companion, 'There goes Mr. Key; I wish I could go and ask him to pray with me.' 'Go,' said his fellow-labourer. 'Very well,' replied Brighty, taking his rake and breaking it against a clod, 'if my master comes, tell him I am gone to get a nail or two to mend my rake.'"

English society of all classes had become grossly depraved. The higher orders greeted the mention of religion with a laugh and a sneer; whilst the rural peasantry, having been left without moral and religious training, had become in some instances ignorantly stupid, in others, the energy that was in them manifested itself in some form of savage brutality. The clergy were seldom seen in their own parishes; the higher clergy, including many of the bishops, cared only for the emoluments of their office, and nothing whatever about its duties. Churches in which, during the course of a year, a single service was held, attended by half-a-dozen sleepy hearers, were not remarkable as centres of religious light and sweetness. It was also a fact, as incontestable as it was deplorable, that the Nonconformist Churches were making no progress either in numbers or influence, whilst in spiritual power they had visibly declined. The natural result followed with this decline of the spiritual influence that had been awakened through the rise of Methodism. The Bible was not read, common morality was out of fashion, and the life of the people was growing every day more degraded. With all these drawbacks, however, and with a field of labour so uninviting, Robert Key succeeded. He succeeded in that which must always be regarded as the chief end of the messenger of truth—namely, the reformation of human character; he made bad men good. Numerous cases of individuals who gave evidence of having undergone a beneficial change are recorded in his little book, "The Gospel among the Masses." William Lane, of Hockering, was a somewhat extraordinary character. Unlike many of those among whom he lived, he had considerable mental capability. But he was a terror to the neighbourhood, and had been so far overcome of evil that, to use his own words, he did not know he had a soul. But through the visit of Mr. Key he became a changed man, and surprised everybody by his originality of thought and inspiring eloquence, when he began as a local preacher to declare the message of mercy to others. The following is also from Mr. Key's Journal:—

> "While sitting one evening by the fireside of Mr. Wheaton, he remarked, 'We can retire to rest to-night without any fear of being burnt out of our house before morning. It was not always so. We had a gang of vermin here who had plotted a scheme to burn a whole parish down, and who actually succeeded in destroying seventeen houses, leaving as many families without a home. You may put these vermin into jail, and upon the treadmill, but they will come out the same devils they went in; but if the grace of God gets into their hearts it will change them. It cost me two shillings a-night during the whole winter to pay a man to watch my premises. Your people came here, and sang, and preached, and prayed about the streets, and they are now good men in your Church.'"

Although the district was sparsely populated, his success was such that he often had "great occasions" in which to deliver the message he loved so well to repeat. Sometimes at a camp-meeting the people gathered from the villages and hamlets for miles round, until there were from two to three thousand upturned faces before him; and if they were sunburnt and stolid, the scene would not be without its inspiration. It is evident from his Diary that his success was not confined to the poorest classes. He made, not only friends, but many converts to Christianity who were able to render him substantial material help in his chapel building projects. The results were permanent for the most part. In leaving Mattishall circuit, he entered the following in his Journal:—

> "It is now nearly four years since a kind Providence directed my feet hither. At that time there was not a member in what is now called the Mattishall circuit of the Primitive Methodist Connexion. The first sermon was preached at Cawston, 13th April, 1830, and the first Society formed in the same place about two months afterwards. I have missioned a tract of land thirty miles in length, containing more than forty places, and have planted about forty churches. The station has now four chapels, four travelling preachers, thirty-five local preachers, and seven hundred and fifteen members. It has not cost the parent circuit five shillings. In many families where ignorance and discord once reigned triumphant, where the sweet incense of morning and evening devotion never ascended, where vice, profaneness, Sabbath desecration, blasphemy, drunkenness, thieving, and poaching prevailed to an alarming extent, the voice of prayer is now heard, the Bible read, and the children trained in the way they should go. The ale-house is deserted for the house of God, the song of drunkenness is exchanged for the hymn of praise, wretched hovels for comfortable dwellings, rags for decent apparel, and disorder for peace and happiness. 'It is the Lord's doing, and it is marvellous in our eyes.'"

The phraseology in which this statement is expressed may appear a trifle inflated and extravagant, but the facts and figures are undeniable.

When an attempt is made to account for results like those just narrated, amidst difficulties so great, and in such a short period of time, attention is at once directed to the man who achieved them. He was not of an ordinary type. Robert Key had a fine presence. Tall of stature, and powerfully built, with a rather small head, in which the intellectual did not predominate; a small, quick, restless eye, and a sweet, sunny face, he had evidently been made to command the eye and ear of a crowd. To see that massive frame under the influence of intense feeling, with the face lit up as by some Divine illumination, whilst he poured forth the floods of passionate eloquence to which his congregations were accustomed to listen, was a sight not soon to be forgotten. His was a nature that felt keenly and deeply. It was impossible to watch his movements, to listen to his conversation, or even to look upon him in his quiet moments, without knowing that there were fires in his soul that only needed the opportunity to burst forth, consume all opposition, and carry the light of his own convictions to hearts hitherto enveloped in darkness. Besides, there was in him the courage of the true hero. No one, not really brave at heart, would have become a pioneer of the Primitive Methodist Church. If, indeed, by mistake, one had ventured upon the work who was devoid of this quality, a short experience only would have been sufficient to convince him that this was not his true vocation. The hardships of the position were not occasional, but constant, and were without any romantic side to them. There is something wofully pathetic in the following:—

> "One day, after having walked about thirty miles without either dinner or tea, and preached in the evening at a new place, I failed to obtain a night's lodging. I had been to different inns, but could gain no admission, all pretending to be full. I had walked until the blood squeezed out at the top of my shoes, and I had torn out the lining of my trousers to bind up my bleeding feet. About midnight, I got as far as Hadleigh Heath. I could get no farther. I knew a person living there who had heard me preach once. I turned aside to see if the family were up, thinking if they were I would try them. I got to the front gate, and seeing no light my heart sank within me. What next to do I could not tell. After a few minutes' reflection, I thought I would get into their straw stack standing close by. While approaching it for that purpose, however, I began to ask myself what the consequences would be were I found there. It was about the time the rural police force was established, and I felt convinced that, should I be discovered by one of them, I should probably be taken up as a vagrant, and my missionary enterprise blasted. Leaning over the front gate, I wept like a child, and lifted up my heart to God. A powerful impression was made on my mind, and as it seemed to me an audible voice said, 'Call them up, they can only deny you.' Having knocked, a voice thundered from the window, 'Who is there?' I answered, 'Will you be kind enough, for Jesus Christ's sake, to take in a poor, weary, and worn-out servant of His for the night?' And she received me as if I had been an angel from heaven."

It was the qualities he possessed; his fine presence, his passion, his courage that made him one of those men who are capable, strangely and powerfully, to affect others. To be near him was to feel that in his nature there was a spiritual mesmerism by which he could in a measure control the wills of other men, gather followers around him, and compel those who sought to oppose him to become his champions and defenders. When at Reepham, the magistrates threatened to have the pipes of the water-engine turned upon him if he continued to preach in the market-place. This did not affect him much, and a gentleman who had taken in the state of the situation, warned the magistrates in words which show how completely he had won the hearts of the common people: "You had better be careful as to what you are doing, for the people are coming from all the neighbourhood around to defend him; and if the engine is brought out it will be dashed to pieces, the pipes cut, and perhaps blood will be shed." Mr. Key himself realised that he exercised a wonderful influence over those whose benefit he was seeking, as the following incident will show: "We met a man carrying a pail of water. I took hold of him and said, 'Stop, my friend, I want you to go with me.' The man looked confused, but after carrying his water home came with us. He afterwards told me that he and the other members of his house felt they had not power to resist me, but were compelled to do as I told them." It was that power that is possessed by a few men who are willing to give their life away in the discharge of their duty, and who have put both body and soul into the hands of the Supreme Being.

The abundance of his labours as a factor in securing the success which he realised need only be mentioned. The constancy of his purpose was only equalled by the zeal with which he carried out his plans. To work for the end he had in view was not a burden to him, but the great joy of his life.

But his powers of eloquence, and the readiness and directness of his utterances, need to be more fully insisted upon. It would be unwise to claim for him that his eloquence was either of the highest or most varied order. There was no attempt at the suppression of feeling such as may be discovered in the oratory of a highly refined intellect. Neither was there an infinite choice of unusual and chaste language. But he was never at a loss for a word to suit his purpose. His eloquence was natural and therefore real, unlike the counterfeit that the mechanical speaker seeks to pass current. Almost from the first sentence on to the end, his sentences came rushing out—borne on the wings of the storm of feeling that was bursting from his heart. How much he had himself been moved on these occasions became clear when he had taken his seat. It was not unusual during the few minutes that were occupied in taking the collection at the end of the sermon, to commence in a sitting attitude to reinforce the truths of which he had been speaking. As for the directness of his language, there was no mistaking what he meant. When he spoke of heaven (and heaven was his favourite theme), it was in language that enabled his congregation to see the place. His words were simple; his style popular and dogmatic, and hardly ever relieved by an attempt at argument; he would repeat the same thought, in words but slightly varied, a dozen times in succession, each time with increasing fervour, until it seemed to have penetrated to the core the hearts of his hearers.

The readiness with which he could meet an emergency and give back an answer to the querulous, was developed through the opposition with which he had been compelled to deal in his open-air preaching campaigns. The missionary of those days as now had to be quick at repartee, or he would have been often beaten off his ground. There are times when a little humorous satire will be more effective than a serious argument, and a pun do more damage to the enemy than the most logical of syllogisms.

Having regard to the character of the people amongst whom he had to labour, we are inclined to believe that one of the most important of his qualifications was his realism, the vivid realistic way in which he conceived spiritual things. Doubt, melancholy, despondent feelings to him were not the result of an over-taxed and underfed body, nor of any external circumstance of a depressing character. Such states of mind, he believed, were caused directly by the devil. Evil of any kind, whether working bad thoughts in the hearts of men or causing them to commit outward sin, or leading them to persecute the Church and raise hindrances in the way of the work of God, was the result of the action of the devil. As for this devil himself, he was a malignant, intelligent person, the wilful enemy of God and of man. When he went to the village of Hockering, he had a struggle as with a man, a strong man, who was seeking to do him mischief. "I entered the village," he writes; "in 1830, and endured one of the most awful conflicts with the enemy of souls it has been my lot to experience. Prior to the service I got into a dry ditch, covered over with briars and thorns, and for hours wrestled with principalities and powers; the conflict was so horrible that I was afraid at one time I should lose my reason. I opened my pocket-Bible and while reading the snare was broken, the powers of darkness were scattered, and hell's legions routed."

Despite his strong convictions and his great anxiety to carry on his work successfully, it is seldom we find him resorting to the extravagances that are not only tolerated but looked upon with favour in certain religious quarters in our enlightened day. He was mainly dependent upon his own personal power, and the power of the truth he declared. The most unusual feature of his methods was that practised by all his brethren, preaching in the open air. But always did he seek to preach the Gospel. Prayer meetings, experience meetings, and other religious services were established, but the chief feature of his work was preaching. Even what has been recorded in his Diary as peculiar and a departure from the ordinary on his part will not strike those acquainted with present day missionary operations as extraordinary. He had faith in his message, and if he had failed by preaching Jesus to bring men into a better life, he would have concluded that the fault was in himself, and, in order to attract attention, not have begun to adopt showy practices wholly out of harmony with the spirit of Christianity. As for his sermons, they were of the plainest, simplest kind, dealing only with the first elements of religious truth. At the same time they gave evidence of careful preparation. The plan was generally in the old textual style, and the matter largely made up of Scriptural quotations. One striking feature of them was their illustrations. He could and did make them useful. They were not all fresh and original, but they were apt, and he could repeat them a score of times with as much fervour and enthusiasm as if they had but just come as a revelation to his mind. As a preacher and sermoniser he was quite an authority when in the prime of his manhood, amongst a large section of his brother ministers in the Norwich districts. The comparative sameness of his matter, and his lack of anything like profound intellectual insight, and of a large acquaintance with books, was fully recognised. There were many, too, who failed to obtain the amount of instruction and spiritual stimulus from his utterances which, from report, they had been led to expect. These sought for other masters to follow, and found them in men equally excellent but of a different type. Both classes were needed, and whilst the more thoughtful and studious amongst them were not much drawn towards Robert Key, there was a class who wished above all things to be able to rouse the masses out of their dazed condition. This class saw in him their model. To preach and live like him, and to succeed as he had succeeded became their great ambition.

There were other features in his character which made the subject of this sketch useful to the Church to whose interests he had given himself so unreservedly. He was often sent to District and Conferential gatherings, but he was no debater, and not gifted with the legislative faculty. He loved dearly the Church of his choice, and was careful to conserve and gather up its strength. No man perhaps within its pale has achieved as much in founding, organising, and working new societies in such a short time as he achieved during his four years at Mattishall. In shepherding the flock he was as successful as in gathering into the fold, and whilst utterly devoid of sectarian narrowness, and anxious for the prosperity of the cause in every Christian community, he was most active of all for the advancement of Primitive Methodism, doubtless perceiving that he could do best for the one universal Church by concentrating his efforts within limits.

Robert Key was a leading man in a school fast passing away. Here and there we meet with such yet, but they are leaving us, and leaving none behind them who are exactly their counterparts. They have done their work, and brought the world into such a condition that they can now be done without more easily than if they had not made their influence felt. But he was more than a man of a type. In his own school he had qualities which lifted him above nearly all his compeers. His faith in God, and in himself as God's messenger, his vivid realisation of the truth so far as he realised it at all, his burning eloquence, his passionate love for men, his heroism all served to make him a prince amongst his fellows. Of his piety one who knew him well and is of a judicial attitude of mind, with a thorough insight into human character once said to the writer, "Robert Key was the best man I ever knew." This view of his worth was shared by large numbers of every section of the Christian Church. The following is an extract from a Norwich newspaper at the time of his death in that city in September, 1876 :—

> "Mr. Key was a noble specimen of the pioneers of Primitive Methodism. He had a strong physical frame, and was above the average height, and of commanding appearance. He was a man of indomitable courage, burning zeal, and fervent eloquence.

He was in every way constituted to arrest attention, and to command respect from those who listened to his utterances. In the year 1828 he commenced his itinerant career. At that time the rural districts were in a state of semi-heathenism, crime, and discontent. The low state of morals which prevailed among the working classes, and the indifference of the clergy to the spiritual wants of the people, seemed only to give point and energy to his character and efforts. He went forth and told the 'story of the Cross' in language that arrested the attention of hundreds, who listened to his words till they were moved to trembling and tears. The inroads he was making upon bands of Sabbath-breakers, thieves, poachers, and others of the baser sort exposed him to much opposition, but it was all in vain. Robert Key felt called to his work, and was resolved to do it, or die in the field of conflict. Peace to his memory."

R. H.

John Petty.

[*Born*, 1807 : *Entered the Ministry*, 1826 : *Died*, 1868.]

IN building up Primitive Methodism, God has employed evangelists like William Clowes, organisers like Hugh Bourne, orators like John Flesher, and men who were so versatile in talent and abundant in labours that they cannot be said to have belonged to any class in particular. John Petty was a man of this kind. His paternal ancestors were thought to be French, and his maternal Scotch : he was born at Salterforth, in the West Riding of Yorkshire, 27th December, 1807 ; so French and Scottish elements entered into his constitution, and were developed beneath a bright Yorkshire sky. It has been our privilege to labour amongst different kinds of men, but never amongst a keener, shrewder, truer class than those of West Yorkshire. Their heads are as hard as their native hills, and as cool as the rocks of which they are made. Mrs. Gaskell describes them as a self-sufficient race, with an air of independence about them, and says that "their feelings are not easily roused, but their duration is lasting." How much Mr. Petty owed to West Riding influences it were difficult to say, for we can no more analyse his character, and trace the various elements to their French, Scottish, and Yorkshire sources than we can trace the honey on our tables to the particular flowers from which it has come. To understand him, therefore, we must look at the force that worked on those elements and moulded them into symmetry.

It has been well said that "the secret of a man's life lies in his religion,—in what he really believes about this world and his own place in it." John Petty was fifteen years of age before he turned his attention to this important subject: then it was that he was converted, and he sought at once to know God's will respecting him. A man's capabilities, and his surroundings in life, help to guide him to a knowledge of the divine Will, and Mr. Petty looked inquiringly at both. His natural gifts were not extraordinary. His cognitive, retentive, and comparative powers were good; but he lacked the imaginative. His mind was of the logical order, but bowed to authority, so he could not leave the beaten paths of public opinion and enter new regions of thought. He was a man of ready utterance, but not eloquent. It is true that marvellous effects attended his preaching, but they were not produced so much by the majesty and melody of his speech, as by the force of the truths that he uttered, and the power of the Holy Ghost which accompanied them.

Of his acquired abilities, his biographer, the Rev. J. Macpherson, says, "that a limited acquaintance with reading, writing, arithmetic, and English grammar, describes the whole of his school education." After his conversion he acted on St. Paul's advice to Timothy, and gave "attention to reading, to exhortation, to doctrine, and his profiting appeared unto all." J. Wesley's Works and those of the Rev. John Fletcher were eagerly read by him, and he began to take preaching appointments in the surrounding villages. Being blessed in his work, he resolved to live to glorify God, and thenceforth *Consecration* became the watchword, the inspiring force of his life. Those who knew him best encouraged him to aspire towards the ministry; and as that office would afford him increased opportunities of glorifying Christ, and sweetening the lives of his fellowmen,—the very purposes to which he had consecrated his life,—it had attractions for him. Besides, it had been filled by some of the finest spirits of past ages—Isaiah, St. Paul, and Luther,—and he longed to walk in their footsteps.

In July, 1826, he received instructions to meet the committee at Tunstall, and it was decided that he should go to Haverfordwest, in South Wales, where three missionaries had withdrawn from the field. The way in which he set out on his journey resembles Luther's leaving

Wittenberg for Worms, with nothing but his Bible and his flute, which Carlyle calls "the most splendid and significant scene in European history." The allowance he received for travelling was not sufficient to pay his coach fare, and as there were no railroads, he "swung a large bundle of clothes and books over his shoulders, and, under the rays of a burning sun, made his way as best he could to Bristol, where he took the packet for Swansea. On the following day he walked thirty miles to Caermarthen, and on the evening of the next reached the end of his journey, having ridden but a few miles." When he arrived, he found the cause feeble and in ill odour, and herculean labours awaiting him. "He had frequently ten or twelve times to preach in a week, not unfrequently four times on a Lord's day—twice indoors and twice in the open air. Sometimes a whole day would be devoted to family visiting, each visitation being accompanied by religious exercises more or less extended, which made the labours of such a day as exhaustive as the duties of the Sabbath."

When he had been on the mission six months, a letter came from the General Missionary Committee, saying, that the treasurer had not a shilling at his disposal, and advising the station authorities to do without a missionary. "Oh!" says he, "the strange feeling which I experienced on that account. Three hundred miles away from my home, and not a penny to help me on the road. But this did not much move me; the thought of leaving my Christian friends on the other side of the Mission, whom I loved more than I had loved any people before, was what I could not endure, unless another preacher should be sent to them. Being sensible that the hearts of the people were with me, I resolved to stay and take what the Mission would raise." The General Missionary Committee allowed him to stay, but said that he had not to look to the Committee for any further aid. Heroic youth! Far from home; among strangers; salary barely sufficient for the necessaries of life, and that not guaranteed; yet still willing to labour! Such consecration is worthy of the Apostles.

Eight months after this arrangement was made we find him writing in his journal: "Was constrained to suffer hunger. This was nothing uncommon while at Haverfordwest, no regular board being provided for me. I had to go to the people's houses for my food; and, as they sometimes neglected to ask me, I had nowhere to get my meals. At such times I was accustomed to go out into the fields and find as many blackberries as I could." The world's best work has often been done in poverty. Whilst Homer sang his deathless songs, he had to beg his bread; and whilst Luther fought the battles of the Reformation, he had often to live on bread and herrings; and this consecrated youth had frequently to appease the pangs of hunger by gathering blackberries. In after years he used to remark that "he took his degrees among the wild mountaineers of Wales." Whilst performing such heroic labours, and enduring such hardships, he was encouraged by seeing the good work prosper. During the two years he was in Wales he had a chapel built, saw enlarged congregations, and the society increase from twenty to fourscore.

His next station was in connection with Brinkworth circuit, which carried on extensive missionary operations in Wiltshire and Berkshire. Here he had to labour among a poor and benighted people; but his consecration was owned of God, and hundreds were converted. Whilst on this station he first saw, and was perplexed by, physical manifestations. "I was very much affected," he says, "at the sight of one of our members whose senses were overcome for a considerable time. She appeared to be in a vision. Sometimes she was in the greatest distress imaginable, and cried out, 'Save, Lord! save, Lord!' At the same time, her gestures appeared as if she were fighting against an enemy. At other times she appeared very happy, and repeatedly cried out, 'Glory!' I never saw one in this way before; but I believe it was of the Lord." Such manifestations were common in the early days of Methodism, and in the great revival of 1859, and seem to be the result of intense feeling: natures in which feeling predominates are peculiarly liable to them. We think that they are altogether different from, and should not be confounded with, the hysterical noises of those who profess to receive the gift of prophecy or of tongues. Mr. Petty did not condemn such manifestations, neither did he encourage them. His discretion in dealing with difficult cases, his diligence in mental improvement, his apostolic labours, and the marvellous results of his ministry, drew towards him the attention of the leaders of the Connexion; so the Conference of 1829 appointed him to superintend Tunstall circuit, and to assist in editing the magazines. Whilst in Tunstall he sought and obtained the blessing of holiness. All Methodist ministers believe in holiness; but there is a diversity of view as to how and when it is obtained. John Wesley taught that holiness, or entire sanctification, is a blessing distinct from justification, or forgiveness of sin, and is received subsequently to it by a single act of faith. With this view agrees the Methodist hymn-book. Others hold that when a man is forgiven he is "cleansed from all sin," and then he begins to "perfect holiness in the fear of the Lord." The advocates of the former theory hold that "sanctification does not preclude further growth!" If a man would settle this dispute to his own mind, he must do so at the bar of his own conscience, by interpreting for himself the change he has experienced. When he has done that, he is not entitled to say that others must experience similar facts, and give a similar interpretation of them, or they cannot be sanctified. Mr. Petty held the view of John Wesley, and in his journal for 11th December, 1829, wrote: "This is a memorable day. This morning God has sanctified my soul; He has cleansed me from all sin: I feel I am the Lord's alone. . . . (My experience) exactly answers the description which Mr. Wesley, Mr. Bramwell, and Esther Ann Rogers give (of sanctification). Satan tells me I shall soon lose it; but I feel, while I am completely nothing, Christ is my 'All and in All.' Glory! Glory! Glory! I am so filled with the Holy Ghost that I can hardly write. I am determined to declare it. Oh, my God, I fly to Thee for strength!"

On a subsequent date he writes: "How necessary it is that I should be eminently holy! First, I am an ambassador of Christ. I blush and tremble at the thought. Oh, how sacred is my office! And how holy I should be! Second, I ought to be holy in order that I may be useful. What solid and permanent good can I be instrumental in effecting except I be ardently pious?"

There is a ring of sincerity about these words which shows that they come from a soul that has been in contact with God, and that is entirely consecrated to the working out of His purposes respecting mankind. The results that flowed from Mr. Petty's consecration were greater than ever, for in nine months he was able to report an increase of 305 members. In achieving such results he sowed in his constitution the seeds of the disease that in after years took him out of the world. Amid the biting blasts of the winter of 1831, he says: "Preached at Audley. I had not gone far from Tunstall before I got nearly up to the middle in water. I had more than five miles to walk in my wet clothes; but I cast myself into the hands of the Lord, and went forward with peace of mind. The house was much crowded, and I was fully clothed with the Lord. Held a prayer meeting. A young girl cried for mercy, and was made happy." Only a man fully devoted to the highest interests of his fellows would have walked five miles and conducted a meeting under such circumstances.

About this time he was requested by the General Committee to leave Tunstall and go to Sunderland. The reasons which led to this were very distressing, and are thus given by the Rev. J. Macpherson:—

> "About three o'clock in the afternoon of Saturday, 26th February, 1831, the Revs. J. Branfoot and J. Hewson, who were then stationed in the Sunderland circuit, were proceeding to their appointments on the line of rails in connection with the Hetton Colliery, on which coal waggons are passed to the place of shipment. The line at the place where the fatal accident occurred by which our brothers were suddenly removed out of this world, is an inclined plane with a double line of rails, on one of which the loaded waggons descending draw up the empty waggons on the opposite line. Ascending this incline, and seeing a train rapidly approaching, they stepped off the one line on to the other, forgetting that the empty waggons were as rapidly ascending that line in the contrary direction. The empty waggons immediately overtook them. Mr. Hewson was instantly killed, and Mr. Branfoot dreadfully injured, and expired the same night."

Sunderland circuit was paralysed by being suddenly bereft of two of its ministers, and as there were twenty-eight places on the plan, and many of them at a great distance from the circuit town,—Hartlepool and Stockton, for example,—it needed an energetic man, one fully consecrated to the Master's service. Mr. Petty proved himself to be equal to those needs.

The Asiatic cholera visited Sunderland soon after his arrival there. "It was shrouded in mystery. It defied the skill of learned physicians, who looked on with imbecile pity on its victims, one after another falling under its malignant strokes. The sexton could not prepare graves for the dead with sufficient rapidity, and trenches were prepared where coffins were heaped on coffins, indicating the power of this angel of death in his desolating career. . . . Churches and chapels were thrown open for special prayer, and every means used to turn this fearful visitation to spiritual account." Thomas Carlyle says, that when the disease visited Dumfries the town was struck with terror, and that the panic even reached the clergy, who were "afraid to go and help the dying in their passage into eternity." Mr. Petty and his colleagues responded to the calls of sufferers night and day. The healthy saw their devotion; felt its power; attended our chapels; and at the close of the year, the circuit was able to report an increase of 695 members.

"Mr. Petty attended the Conference of this year (1832), which was held at Bradford, as a delegate for Sunderland district; and at its close was united in marriage to Miss Theresa Sproston, of Tunstall. A similarity of views, an earnest spirit of piety, a strong desire for higher attainments in the divine life, and a firm determination to live to be useful, cemented this happy union. The next day he wrote in his journal, 'What consolation it affords me that my motive in changing my station in life was pure; for if ever my eye was single, if ever I strove to glorify God and walk in my providential path, it was in taking this step. May we not, therefore, reasonably hope that it will be followed by the blessing of God and the most beneficial results?'"

The years 1831-32 were distinguished for agitation for and against reform. "Truly," says Carlyle, "the political aspect of England gives even me alarms." As he thought of the riots and conflagrations at Bristol, Nottingham, and other places, he said: "A second edition of the French Revolution is distinctly within the range of chances, for there is nowhere any tie remaining among men." When Mr. Petty returned to his circuit, he found that in many parts of it the "ties" between the employers and their work-people were broken. In his journal, he says:—

"*Sunday, 3rd June.*—Preached in the morning at Easington Lane, and in the afternoon and evening at Hetton. Oh, what destruction has there been in those places since I was there before! Hundreds have been turned out of their houses, and scores have fallen into sin. This has led me to weep in secret places.

"*Sunday, 19th August.*—In the morning, I spoke in the open air at High Downs. When I preached there before, there were upwards of sixty members; now, they are all removed, I know not where."

This strike caused him to report a decrease in September of 372, which so affected him, that in one of his preaching services, he could not pray for weeping. The strike ending, the good work again prospered, and in the following month he was able to report an increase of 302. In the April of that year (1832) he was sent by the Sunderland circuit to Guernsey. "The Channel Islands were regarded at that time as introductory to France, and the missionaries were sent there to learn the French language, and thus prepare themselves to labour in France." Whilst studying French, he was led to turn his attention to other languages, and he subsequently succeeded in acquiring a reading knowledge of Hebrew, Greek, and Latin. We are far from thinking that a knowledge of the ancient languages is essential to a successful minister, but such knowledge is no disqualification, and a man is more efficient with it than he would be without it. Besides, consulting the original generates a feeling of confidence that cannot be got from any commentary, however distinguished its author may be. John Petty did not cease to be a missionary that he might be a student: he was a missionary first and a student afterwards. Consecration was his watchword at Guernsey, as it had been at Haverfordwest, Tunstall, and Sunderland; and it was followed with similar results. When he had been there a year, he says, "I have acquired some knowledge of the French language, being able to read and understand it tolerably well. I have also made some progress in English literature; and have seen our congregations in Guernsey increase from 100 persons to upwards of 300.

The Conference of 1835 appointed him to Cwm circuit, which comprised fifty-five places, and the Bromyard branch, and the Monmouth mission. Here he remained but one year, finding 780 members and leaving 910, an increase of 230.

The limits of this sketch will not admit of a detailed account of his labours in the Dudley, Shrewsbury, Northampton, Wrockwardine Wood, Darlaston, and Hull Second circuits, in most of which he was eminently successful. Nor were the revivals that attended his labours the result of extravagant and sensational methods of procedure. He was too shrewd a man to attempt to purify the spirit through the senses. He rather aimed at elevating the senses through the spirit. Like St. Paul, he said, "Walk in the Spirit"—the higher life of loftier motives—"and ye will not fulfil the lusts of the flesh." His general method of promoting a revival was "to visit extensively, preach the Gospel simply and faithfully, and occasionally, after an open-air service, conduct the people to a second service in the chapel." We have seen the results that generally attended this method.

His brethren were struck with the beauty of his consecrated life, and showed their confidence in him by first asking him to take the oversight of our Canadian, and then of our Australian Missions. Domestic reasons compelled him to decline both of these requests. In 1850 he was made assistant editor to the Rev. John Flesher. He had humbling views of his fitness for editorial work, but he says, that as he had done all he could to prevent the appointment, he durst not any longer refuse to obey the call. His brethren, however, thought that "he possessed, in an eminent degree those qualifications which are necessary for an efficient performance of the work. He was well acquainted with the English language, and capable of appreciating its beauties. Few men are more discriminating, select, and appropriate than he was in the use of words. He was always perspicuous, never obscure; and if his style was not elaborate it was by no means loose or careless." "During his six years of office," says the Rev. W. Lister, "he furnished a number of original articles on different subjects, and especially a series on the claims of the Christian Sabbath, at the time that question was being largely discussed by the people. It will be generally admitted that he did good service in promoting the efficiency and usefulness of the magazines."

In 1857 it was felt that the time had come for the history of the Connexion to be written. This was a difficult task, and required great discretion. The story of the Connexion's origin had to be told, and its exact relations to the Wesleyan body stated. The rival claims of Hugh Bourne and William Clowes to be regarded as Founder of the Connexion had to be considered, and the minds of their respective admirers satisfied. "The work would be an official document, and would fix the position of the denomination in public estimation. Whether Mr. Petty possessed the intellectual, literary, and moral qualifications requisite for the work or not, the fact of his appointment to it implies that the Conference regarded him as the most competent person whom it could select." We think that he lacked the historic imagination—the power that transfuses history with life, and makes it something more than a mere record of facts. He says himself, however, that one reason why the Rev. John Flesher recommended him to the Book Committee was his lack of the imaginative faculty. When the work appeared, the Rev. W. Antliff said, "The Connexion may congratulate itself that it has a history 'every way worthy of the denomination,' and that, as a whole, it is a work of wide range, of real merit, of sterling worth, and will be a great authority when the present generation shall have been long confined and safely lodged in their narrow homes."

The following entries in the catalogue of the British Museum library are evidence of the literary energy and ability of Mr. Petty. In 1851, he began to edit the new series of *The Child's Magazine*. In 1852, his voice having failed him as a preacher, he wrote and published, "Twenty Plain Sermons on the Principal Doctrines of the Gospel," which reached a second edition in 1854. In 1856, he published, "Religious Experience: Its Commencement, Progress, and Consummation described in Eighteen Discourses," the object of which was to promote Scriptural and experimental piety. In 1859, he issued, "The History of the Primitive Methodist Connexion, from its Origin to 1859." Of this work a new edition, revised and enlarged, was published in 1864. In the years 1860-63, appeared "The Primitive Methodist Catechisms, in Three Parts." These have done much good service in instructing young people in elementary theology.

The Conference of 1860 conferred on him its highest honour, by electing him to be its President. As the Connexion had then been in existence fifty years, it was decided to hold jubilee services, and raise funds for a school for the education of the children of ministers and members, and of candidates for the ministry. Elmfield House, York, was purchased, and Mr. Petty was appointed Governor, and commenced his labours in 1864. That was a wise appointment. He had become grey in his Master's service, but the force of his consecration was still felt. His presence was an inspiration. The young men were elevated in thought and feeling by contact with him, and the boys looked up to him as a father. A gracious revival took place among them. He says, "On Thursday night, 4th February, I met about a dozen of the boys in class. Two or three of them had previously found the Lord; the rest were much broken down, and sobbed aloud for mercy. After supper many of them stole away into their bedrooms for prayer, and sobbing and crying were heard downstairs. A penitent meeting was held in every dormitory, and I think above half of the boys professed to find the Lord. Many of them, I doubt not, did so in reality; and though some of them will probably soon forget what they then resolved and felt, yet a goodly number of them will, I hope, hold fast, and become eminent for piety and usefulness."

The duties of both governor and tutor became so oppressive that his health failed, but he continued to labour. "His journal for 1868, extending from 1st January to 16th February, gives detailed accounts of his sufferings. But in the midst of them he attended to a regular course of duty, as if nothing ailed him. The determination to do his work as far as he possibly could remained with him to the last. On 31st March he gave his last lecture to the ministerial students, which was on his favourite subject, 'Entire Sanctification.' He lingered about a fortnight longer; and a few days before his death asked if there were any flowers out, as spring was come. The next morning Miss Petty took a few small flowers to him. He expressed much pleasure in seeing them, and remarked, that as feebleness or old age crept on the tastes of childhood returned; that he used to be very fond of flowers when a boy, but that his life had been too busy a one to cultivate that taste."

He afterwards said, "Consecrated to God! consecrated to God!" At another time he said, "Oh, that weight of glory! The idea is too much for me! I cannot realise it! Draw the curtain back that it may in waves roll over me." These words suggested the following verses written by the Rev. W. B. Luddington:—

"To the end of life's conflict the warrior is come,
He waits for the convoy to carry him home;

When, lo, from the pearly gates over the river,
He looks on the glory which lasteth for ever.

"Oh, the weight of that glory, so grand and so bright,
The glory of love, and the glory of light!
The warrior exclaims, 'I cannot conceive
The weight of that glory I am soon to receive.'

"Grieve not at my exit from this vale of tears,
I am going to possess, through all future years,
The land of the blessed, where there is no pain;—
To live would be Christ, to die will be gain.

"Whilst scorched in the journey, and scarred in the strife,
I've oft dipped at the edge of the ocean of life;
But now see the tide, the full tide rolls along,
Oh, draw back the curtain and let it roll on.

"Draw, draw back the curtains, yes, back with them all,
Let the rich waves of glory roll over my soul;
I shall bathe evermore in the fulness of love
Which flows from the throne of my Jesus above."

The curtains were drawn back, and this consecrated soul now drinks of the river of God's pleasure. He died on 22nd April, 1868, in the 61st year of his age, and was interred in York Cemetery. Among the Fathers of our Church there was not one more devoted, nor who has left behind him a more inspiring memory.

G. P. M. A.

George Lamb.

[*Born*, 1809 : *Entered the Ministry*, 1829 : *Still Living.*]

THE Rev. George Lamb was born at Preston in the year 1809, and to thousands of loyal "Primitives," the busy Lancashire town on the banks of the Ribble is inseparably associated with the birth of the modern temperance movement, and that of our venerable friend.

We know little of his ancestry, but we suppose that the subject of our sketch cannot claim even a distant relationship to his namesake, the brilliant essayist of the early part of this century. His father was an Episcopalian ; his mother a member of the Society of Friends ; and although she was dismembered for marrying outside the Society, she still continued to attend the meeting-house, and could not be distinguished from the recognised members by speech, dress, or life. His father also attended the religious services of the Friends from the time of his marriage, but did not join the Society. George and two elder brothers became Methodists, although their religious training was commenced among the Friends. His brother Hugh joined the Primitive Methodists soon after they missioned Preston ; he became a trustee for the first Connexional chapel that was erected in the town, and also for the present one in Saul Street. During the financial struggles in connection with the early history of Saul Street chapel, he rendered considerable service by meeting the monthly calls of the Building

Society, which had lent money for its erection. He was also for many years an acceptable local preacher, a useful class-leader, and a valued circuit steward.

It does not appear that George received any very distinct religious impression while attending the quiet services at the meeting-house; still, surrounded as he was by helpful influences, a salutary tone was imparted to his early years, and he soon developed a taste for reading. His father died when the subject of our sketch was little more than five years of age; and five years later, his school career was brought to a close. Wishful to know more about the people whose religious services he attended, he read carefully Fox's "Journal," Barclay's "Apology," and other publications issued by the Society of Friends; and, as a matter of course, such limited reading tended to the formation of somewhat narrow views respecting religion and religious people. These views were afterwards modified by discussions in a mutual improvement class, of which he became an active member. This class was conducted by the late Mr. Joseph Livesey, now famous as one of the seven men of Preston who signed the first teetotal pledge. Mr. Livesey was also an earnest worker in the Sabbath school; and here, too, George endeavoured to second the labours of the venerable abstainer. Brought thus into contact with earnest religious natures, he felt the need of a change of heart, which he earnestly sought, attending for a time a Wesleyan class-meeting. But in the month of June, 1826, while listening to a sermon by the Rev. Robert Hill at a Primitive Methodist camp-meeting, his religious nature was thoroughly aroused; and at the love-feast in the evening—where he was greatly blessed—he decided to join the Society. This decision was carried out by attending the class-meeting on the following Tuesday evening, when he was enrolled as a member on trial. With characteristic zeal he threw himself into Sunday-school work; and, his earnestness and zeal being appreciated, his name appeared on the preachers' plan before the end of the year.

As a local preacher he was frequently engaged ten or eleven Sundays per quarter; and as the Preston circuit was at that time very extensive, his journeys varied from ten to thirty-six miles. After some three years of such arduous but successful toil, he attended a missionary meeting at Lancaster, where he had an interview with the venerable Hugh Bourne, who, being favourably impressed with the promising abilities of his young friend, urged him to devote himself to the regular work of the ministry. After anxious and prayerful deliberation, he resolved to do so; and was, accordingly, stationed to the Pocklington circuit.

In those days the most active members of the Connexion might be recognised by the extreme plainness of their dress. Double-breasted coats and waistcoats were supposed to contain a needless number of buttons—to say nothing about the superfluous cloth; and fashionable trousers and white hats were regarded as evidences of incipient pride on the part of the wearer. Ministers and prominent laymen were expected to exemplify, as well as to teach by precept, what were then considered to be sober and Scriptural views on the question of dress; hence Mr. Lamb, who happened to be the possessor of a double-breasted coat and a fashionable pair of trousers when called out into the ministry, had to sell the former, but was allowed to wear the latter, with the understanding that, when worn out, they were to be replaced by the more seemly (?) small clothes and gaiters.

As Mr. Lamb has frequently said, "Those days are gone never to return;" and, however much we may be inclined to smile at the singular views entertained by our Connexional pioneers on the subject of dress, we cannot but admire the rugged grandeur of their lives. Strongly averse to all forms of worldliness, they literally revelled in the consciousness of the Divine presence; hence they became "mighty through God to the pulling down of strongholds." Many of them were ignorant of the works of philosophers and poets; but they were well versed in the oracles of God, and delightfully familiar with the method of preaching a full, free, and present salvation. They were men for the time and work, and what they lacked in polish they supplied in power,—hence they succeeded where many would have failed. Penknives and razors, however appropriate for certain uses, are not the best weapons for hewing down gnarled trees.

After serving his allotted time at Pocklington, Mr. Lamb was removed to Halifax, where he remained two years, after which he was stationed to the Scotter circuit, where he remained five years. During three of his five years' stay in the Scotter circuit, he was what was called the leading missionary; and he opened a number of places that are now connected with the Epworth, Doncaster, Gainsborough, and Retford stations. He formed nineteen societies, and took the lead in the erection of eleven chapels.

While Mr. Lamb was preaching at a camp-meeting in this neighbourhood, a young man was so powerfully convinced of his sinfulness, that for six weeks he lived in constant dread of Divine punishment. He received but little comfort at home, for his parents were practically ignorant of God, and they seldom attended any place of worship. At length, on a Sunday evening, he resolved to ask his parents to have prayer before retiring to rest. He did so, but received no answer to his request; hence he dropped upon his knees in great mental distress, and was soon joined by his father, mother, and four sisters, who were now powerfully swayed by an influence which they had scarcely felt before. In a short time the house became a veritable Bochim. "Father, will you *pray*, please?" said the son. "I cannot pray," the old man sobbed. "Mother, will *you* pray?" repeated the young man. "I don't know what to say," the mother replied. "Lord, help *me!* Lord, *help* me!" cried the son, in great anguish of soul. It was all he could say, but it was enough; he was soon able to exclaim, "Father, I believe the Lord has pardoned all my sins." Hearing this, the old man sobbed and wept aloud; upon which the son, amid tears of gratitude, said, "Father, if you will ask the Lord to save you, I believe He will do it." "Lord, save me! Lord, save my soul!" was the burden of the father's prayer; and, in a short time, he received "the garment of praise for the spirit of heaviness." Then, turning to his mother, the young man said, "Mother, ask the Lord to save *you.*" She wept and prayed, until she too could rejoice in the consciousness of sins forgiven, when she cried out, "Bless the Lord, He has saved *me!*" And soon after the four sisters experienced the unutterable blessedness of Christian liberty.

The family had been on their knees two or three hours; and during this time, the candle had burnt out, and the fire had become extinguished; but a Divine light had beamed upon their minds, and a sacred fire of Heaven's own kindling was then burning in their hearts.

They embraced one another like children, as they rejoiced with joy unspeakable and full of glory. Then they tried to sing; and succeeded in getting through the first verse of the well-known hymn—

"In evil long I took delight,
Unaw'd by shame or fear;
Until the Saviour struck my sight,
And stopp'd my wild career."

But when they came to the second verse—

"I thought I saw Him on the tree,
In agony and blood,"

they fairly broke down.

Family worship, thus commenced in such a remarkable manner, was regularly continued; and the converts of that memorable night held fast the profession of their faith. The young man in question is now the Rev. Robert Ducker; and, out of the society then formed in that hamlet, the Connexion has received three other travelling preachers.

The care of the Jersey and Guernsey Missions having been transferred from the Sunderland to the Scotter circuit, Mr. Lamb was sent to those islands, to heal, if possible, a breach that had been caused by the injudicious conduct of another minister. Arrived at his destination, he found a divided church at Guernsey; and at Jersey, a scattered society, a preacher's house out of which the furniture had been sold, and a preaching room that had been closed for a quarter of a year. But, these unpromising circumstances notwithstanding, he rested upon the gracious promise, "Lo, I am with you," as he obeyed the Divine command, "Go and preach the Gospel;" and in a few months he succeeded in healing the breach and in gathering good congregations. Some time after, he was appointed to the superintendency of the Halifax circuit. From there he went to Leeds circuit, which at that time covered nearly the whole of the ground now occupied by ten circuits; and from Leeds to York; thence to Grimsby; and from Grimsby to Hull, where he remained seven years. A year at Brigg, and then ten and a-half years in London; after which he returned to Hull to succeed the Rev. J. Petty, who had been appointed Governor of Elmfield College. Five and a-half years were again spent in Hull; and then he returned to London, this time as a Conference officer—General Book Steward.

And at the close of his term of office he was again stationed at Leeds, from which town he removed *the third time* to Hull, where he still remains, enjoying the honourable distinction of having "travelled" longer than any other Primitive Methodist minister.

On one of his stations, a clergyman of the Episcopalian Church pulled down a schoolroom in which he had been permitted to preach by the authorities of the parish; another clergyman ordered a constable to arrest him for preaching; and in London he was conveyed to the police station for a similar offence. But in spite of these and other difficulties, he had the satisfaction of leaving each of his stations stronger, numerically and financially, than when he entered it.

It will thus be seen that Mr. Lamb has laboured on some of the most important stations in the Connexion; and that a considerable part of his ministerial career has been spent in London and Hull—the metropolis of the British Empire, and the metropolis of Primitive Methodism. He has also filled the highest offices which the Conference has to bestow; and, we think, it argues something for the penetration and good sense of the community to which he belongs, that his unassuming worth has been so cordially recognised, and so heartily appreciated. For many years he has been a valued member of the Conference Executive; and in the year 1866 he filled the Presidential chair with much credit to himself and the Connexion. He was appointed General Book Steward in the year 1870; and during his five years of office—the usual term for a Conference officer—he won the confidence and esteem of the station book-stewards with whom he transacted business. In 1875 he was appointed to visit our Canadian churches; and while there he was, by a unanimous vote, chosen to fill the Presidential chair.

Speaking of the sittings of that Canadian Conference, he says, "We had a very harmonious assembly. A deputation from the Wesleyans visited the Conference for the purpose of commencing negotiations with a view to Methodist union; but, as the Wesleyans were not then willing to make such concessions as we thought the nature of the case demanded, we resisted the scheme. Since then the Canadian Wesleyans have yielded all that could be reasonably expected; and, I doubt not, Methodist union in Canada will prove a great advantage to all concerned, and the means of more rapidly extending the kingdom of Christ."

The subject of our sketch, it will be observed, is one of the few living links which unite the present generation of ministers to the founders of the Connexion. Entering the ministry in the year 1829 —the nineteenth year of the Connexion's existence—he was intimately associated with the pioneers of Primitive Methodism; he has since been honoured with the highest positions which the Connexion can confer; and he is still in active work amongst us, manifesting much practical sympathy with the movements of the present hour. And yet, the man who has been thus honoured, and who is so generally revered, cannot boast of any very remarkable natural gifts. Not that he has any conspicuous lack of natural ability. About five feet seven in height, with just the slightest possible tendency to corpulence, with an erect bearing, and a countenance indicative of blended mildness and firmness, his bodily presence is certainly impressive, if not imposing. And his voice, if not decidedly musical, is occasionally tremulous and pathetic, as he pleads out of a full heart man's cause with his Maker; still, it lacks the full volume and clear ring, the compass, flexibility, and distinctness of utterance which contribute so largely to enhance the fame of the popular orator. Among the many thousands who recall with delight his venerable countenance, silvery locks, and long flowing white beard, there are a few who speak of a somewhat stern demeanour and brusque manner, suggestive of one of the old prophets of Israel; but all who have been brought into close contact with him are well aware of the tender, genial, and even youthful heart that beats within that somewhat stern exterior. If, at a distance, he reminds one of the stern laws of the Old Testament, a closer acquaintance will suggest the genial gospel of the New, together with a capacity for appreciating true worth wherever found. Although he is what is termed "a self-made man," yet he never poses as such, and while he is self-reliant, he is far from being egotistic and dogmatic. As a critic of no mean order has said, "There is something about him which enables him, whether in the pulpit, on the platform, or in the business meeting, to command attention and to produce effect. He cannot be listened to without the hearer perceiving that he possesses two grand qualifications for his work—deep seriousness and earnest feeling. He sees that the preacher's soul is engaged; and he says to himself, 'Right or wrong, this man has mastered his subject; he can be understood; he is in earnest.' He has an object before him—an object above and beyond the mere deliverance of his thoughts. That object is, aided by the Holy Spirit, to stir up the conscience, to lead the sinner to the Saviour, and to induce him to labour for the spread of His cause. A deep conviction of his responsibility as an ambassador for Christ, accounts for the occasional warmth of his delivery. Truth poured forth by a man thus qualified cannot be in word only. The spirit of the preacher stirs the spirit of the hearer, and sets his soul in motion. He feels himself borne away as by a subtile influence to surrender himself more fully to Christ. In this oneness of aim to win souls, in this strong feeling to win them *now*, is to be found the secret of Mr. Lamb's popularity and success.

The same principle of upright earnestness manifests itself in the committee room and Conference. His apprehension may not be quick; but, when once the vision is clear, there comes the inquiry 'Will the adoption of what is sought curtail the privileges of officials or members? Are the *means* by which it is sought agreeable to usage, to rule, to the Scriptures?' If, after being weighed in the balances, it is found wanting, then there is a gathering up of strength, a preparation for effort. With a few calm words—while his spectacles are being placed on the top of his head, and his hands in his trousers-pocket—he commences; then, seizing the subject with a fearless spirit, he frequently moves his right foot as he warms up to his argument; and woe to the luckless wight who is thought to be wanting in straightforwardness! A hard hit may follow. Yet, after all, there is a genial cheerfulness seen to play over his countenance. Seldom offended himself, he as seldom offends with what he says. There is such an evident honesty of purpose, glowing affection for his brethren, and strong regard for the welfare of the Connexion, that, though he may oppose, and you feel the stroke, yet you cannot but regard, admire, and esteem."

Some preachers are so studiously elegant, so gorgeously ornamental and magniloquent, that an intelligent hearer can scarcely avoid the conclusion that they have less affinity for the force of true thought than for the jingle of words in rhythmic periods. Not so Mr. Lamb. His pulpit ministrations are characterised by an utter absence of the sensational and dramatic; and, like Paul, he may truthfully say, "My speech and my preaching is not with enticing words of man's wisdom; but in demonstration of the Spirit, and of power." He is not what is called a popular preacher. As might be expected from his mental mould—which is practical rather than speculative—his reading has been confined chiefly to Methodist theology; and his favourite themes are Repentance, Faith, and Holiness, with their fruits. Speaking of the venerable William Clowes, he says: "I never heard a man pray like him. I had intimate intercourse with him for about seven years; and was with him up to the last night of his existence upon earth." There can be little doubt that he caught something of the spirit of Clowes, by whose marvellous gift in prayer he was so deeply impressed. An ardent defender, he is also a beautiful example of that view of Methodist doctrine known as "The Higher Life." Not that he manifests the slightest tendency to parade his religious attainments. Far from that, his narration of Christian experience is characterised by modesty and self-depreciation; and these characteristics are equally manifest in his estimate of his own ability and work. In a letter to the writer, in reply to a request for a few particulars concerning his ministry, he says:—

> "You have got hold of a poor subject for a sketch. I am a very commonplace sort of a man, possessing no special talent, and without anything romantic in my history. I do not see that there is anything in my life which, if recorded, is likely to be of service to the public. You know that I am a plain, prosaic person, almost without any imagination to adorn what I have to say. I read Blair and Whately many years ago, but I am not aware that they affected my method of preaching. I try to talk in a natural way without paying any attention to style."

With the exception of an occasional sermon, we believe that our venerable friend has not done much for the press. The following extracts are from his sermon on "Proportionate Giving," founded on 1 Cor. xvi. 2. Respecting *preparation* for giving, he says:—

> "This should be the result of calculation, and of the exercise of Christian principle. Christians were required to look into their circumstances, to examine their income and necessary expenditure, and then to decide what proportion of their income should be given to God. On the first day of the week this portion was to be laid aside and kept

in store, separate from the rest of their property. Thus, giving was not left to the impulse resulting from a good sermon, a moving speech, or a strong appeal; but the amount to be devoted to religious and charitable purposes had to be settled at home, between conscience and God."

On the *proportion* to be given he says :—

"Nothing is here said of the amount or proportion. Christianity is eminently a free and voluntary religion. God loves to be served by free and willing hearts; hence no positive proportion is stated in the New Testament. So of the reading of the Scriptures, of private and public prayer; no rule is laid down to regulate the frequency of these exercises; all is left to our necessities and love. But if the New Testament is silent as to the amount and proportion of our property to be given to God, the Old Testament is not. And let it be observed that only those laws which were connected with the ceremonial law are abrogated. Christianity is Judaism made perfect. It is the child become the man. The ceremonial law in its external forms, was the *clothing* of the Church in infancy; and was, of course, laid aside when its majority was attained; but the moral and spiritual element of it—that which pertains to its essential nature—is preserved. Now, the giving of a certain proportion of our substance to God did not originate in the law of Moses; but was practised by pious men ages before Moses was born. Abraham, on returning from the slaughter of the kings, after having delivered his nephew, Lot, was met by Melchisedek, King of Salem, who brought forth bread and wine, and, as the priest of the most high God, blessed Abraham in the name of the Lord. And Abraham gave Melchisedek tithes of all the spoil. From the incidental manner in which this circumstance is named, we presume it was no new thing at that time for good men to devote a tenth of their property to God. Abraham would not take from a thread to a shoe-latchet of the spoil for himself, but he gave a tenth of all to the priest of God. And Jacob, Abraham's grandson, after that remarkable vision in which he had seen the ladder—the foot of which was on the earth, and the top of which reached to heaven—vowed a vow, in which he promised that if the Lord would give him bread to eat and raiment to put on, 'of all that Thou shalt give me, I will surely give the tenth unto Thee.'

* * * * *

"The Christian who wishes to be and to do all that God requires should carefully ascertain his income and the just claims upon it; then, as in the presence of God, decide what proportion he ought to give—a fifth, a tenth or a twentieth—only let him remember that 'he who soweth sparingly shall reap also sparingly.' The part designed for God should be laid aside *first*. God requires that the first-fruits of all should be presented to Him. Too many professors of religion only give to God the payments left by the world. Tobacco, strong-drink, ribbons, flowers and useless ornaments many will procure for vain and selfish gratification, before anything is devoted to the cause of God, or for the destitute and the afflicted poor."

Mr. Lamb then shows by cogent reasoning and apt Scriptural quotations the advantages resulting from the adoption of the apostolic method of giving—advantages to the giver, to the poor, and to the cause of Christ—and that this practical benevolence will not be overlooked by the Great Judge of all in the day when He will reward *according* to our works.

Converted through the agency of Primitive Methodism, Mr. Lamb has, throughout his ministerial life, manifested a spirit of Connexional loyalty without the slightest inclination to denominational bigotry. Like his quondam teacher, the famous Joseph Livesey, he is a staunch adherent and earnest advocate of total abstinence, which movement he joined when it was in its infancy. His reason for so doing is thus clearly stated :—

> "I consider that the great work of the Christian minister is to save souls. I saw strong drink ruining souls—preventing members from being useful, and hearers from getting converted. I also knew many drunkards, who, by adopting the pledge of the Total Abstinence Society, had become sober, steady, religious men. As a minister I deemed it my duty to use every effort to promote the spiritual and temporal welfare of the community in which I laboured. As a Christian I professed to love God and my fellow-men. Well, I thought, here is a cause that has been of great service to my fellows : I'll try it for a month."

He did so ; and, finding himself stronger and healthier at the end of the month, he from that day became an earnest advocate of the cause. He was the first who signed the pledge in Gainsborough ; and certainly teetotalism agrees with him ; for, after practising it for nearly half-a-century, he is able to say that he has never had a penny from a Connexional Fund on account of sickness. In a similar spirit he tested vegetarianism for a year ; but afterwards gave it up because of the difficulty of carrying out its principles while visiting the homes of our people.

Like the venerable Hugh Bourne, he generally manages to say a word to the children in his public addresses ; and it is but the barest statement of the truth to say that on all his stations the children love him. He is also a remarkably industrious pastor ; and, although he has been in the regular work of the ministry for fifty-five years, he is not satisfied without an occasional new sermon. Absolutely unselfish, and free from the slightest tendency to monopolise the honours of office, he cheerfully returned to ordinary circuit work, at the close of his term as General Book-Steward, although many of his friends were grieved because of his resolute opposition to a movement which had for its object his re-appointment. In a similar spirit he has for some years refused to accept any invitation to the superintendency of a station. And yet, as all who heard his bright and hopeful address at the last Conference will readily allow, few of our senior ministers evince such practical sympathy with the spirit and methods of the present hour. The last time the writer called upon him in Hull, he was busily engaged in the preparation of notes for an address on the International Lesson for the then forthcoming Sabbath; and since we commenced to write this brief sketch of the life of our venerable friend, we have heard of a very interesting conversion resulting from his faithful preaching in London.

During the last sixty years, the Primitive Methodist Connexion has had many ministers of superior learning and more varied gifts; but few have occupied such conspicuous Connexional positions, and perhaps no one has been more thoroughly revered, loved, and trusted than the venerable George Lamb, in proof of which we may refer to the fact that he was, in 1884, elected President of the Conference for the second time.

G. S.

William Antliff, D.D.

[*Born*, 1813 : *Entered the Ministry*, 1829 : *Died*, 1884.]

DURING the past generation, few names have been more widely known in Primitive Methodism than those of the two brothers, the Rev. William Antliff, D.D., and the Rev. Samuel Antliff, D.D. Both made their way to a front place in Connexional rank early in life, and both succeeded in maintaining their honorable position through a long ministerial career. Dr. Samuel, the younger brother, is still doing good work as a circuit minister, after having held various important Connexional positions. Dr. William died 7th December, 1884, having just completed the seventy-first year of his age. Although between these two brothers there were several points of resemblance, the points of difference between them were quite as striking. In the days when they were in great request for anniversary occasions, the elder, with the generous feeling natural to him, was often heard to say: "My brother Samuel is a much better preacher than I." It may be doubted whether those best able to judge would subscribe to this all too generous estimate. Whilst Samuel was justly held in high repute for his pulpit capabilities, there were nevertheless defects in him not to be found in William. His delivery was deliberate and forcible, and his method of treating his subjects lucid and logical. On any occasion he could hold his audience well in hand for an hour or more, a task which was rendered all the easier, because he was careful at all times to choose topics likely to take hold of the popular imagination. Lying beneath every utterance, too, was a quaint humour which gave piquancy to his words, and made his discourses highly interesting. But William was not without humour either—a humour which had the charm of being more good-natured and less satirical than that of Samuel. He was equally happy in the choice of subjects, and if not more logical and clear in his method of treatment, at least impressed his hearers with the idea that he had given more attention to intellectual and spiritual culture than the other. But the greatest difference between the two lay in the matter of passion and emotion. Samuel's arguments were those of a logician, his humour that of a diplomatist. All his utterances beyond question were sincere, but his convictions did not burn in his soul with the same intensity as those of William, and hence there was, in the words of the latter, a passion which sometimes made him forget to be deliberate or even logical, but which succeeded better than the most carefully measured words could have done in carrying conviction to the minds of his audience. Dr. William Antliff possessed many remarkable endowments, but none which contributed more than this to the Connexional reputation he built up.

William Antliff was born at Caunton, near Newark, Nottinghamshire, on 6th December, 1813. Long years before, Methodism, in its care for the rural population of England, had sent its missionaries through the Midland counties, and had effected a marked change in the condition of the people. Perhaps in no part of England was the Gospel, as it was preached by the followers of Wesley, received with so much heartiness as in the Midlands. The father and mother of the Antliffs had identified themselves with the Wesleyan Church, and when the Primitive Methodists entered their village, for some reason which does not transpire, became connected with the new Society. To the home atmosphere in which he was reared William Antliff owed a great deal. In later life he often spoke of the strong, healthy piety of his father, and the earnest religious character of his mother. Six years before he was born, the first English camp meeting had been held in the neighboring county of Staffordshire; and three years later, the first society of Primitive Methodists had been formed as the nucleus of the religious body of which he was destined to become so distinguished a minister. Even at that time the movement was spreading rapidly, the number of its agents steadily increasing, and before William Antliff had reached years of responsibility, it had begun to make itself felt in the village of Caunton. Considering his natural characteristics and his training, it was not to be expected that he would grow up other than a Christian man. His religious education bore early fruit. At the age of nine he resolved to forsake the vanities and evils of the world, and consecrate his life to the service of Jesus Christ. It was no childish resolve formed in a moment of excitement, remembered a day, and then forgotten: it was a choice made deliberately, and never repented of. On the contrary, it was remembered with thankfulness, and sacredly kept to the end of life. It may be that the steadiness and persistency with which he carried out his purpose were the outcome of a strong will; or perhaps the strength of character which was afterwards revealed in him was largely the result of his decision at this period. Be this as it may, it is certain he never showed either lack of courage or a tendency to instability of disposition.

Those were days when mechanics' institutes and village libraries were unknown, and when for lack of better employment the villagers of England were in danger of becoming enslaved by vicious habits, or, worse still, of sinking into a state of intellectual torpor. The visits of the Methodist preacher, and the prayer meetings in the mission room, were not only a check upon vice, but institutions which served to keep alive a kind of public spirit, and save the life of the community from a dead level of monotony. William Antliff appreciated highly these religious gatherings. As a boy his voice was often heard in the village prayer meetings, and the more discerning of the officers of the Church soon perceived that in him their society possessed a youth of exceptional promise. He had the gift of speech, and was able in class meetings and prayer meetings to arrange his thoughts so clearly, and utter them with such force, that they could not doubt that Providence had marked him off for a chosen vessel. Accordingly, when he had barely entered on his teens, he was employed in preaching to the villagers in and around Caunton. It will be understood, that if he was able to declare the truths of Christianity with ordinary power, his extreme youth would attract the people to come to hear him. There is a fascination in the daring involved in such action, and this, with the sweetness of the voice, and the simplicity of the bearing, gathered large congregations around the young preacher, whilst the effects of his words soon became apparent in the reformed lives of many of the people.

Perhaps the fascination which attracted the people to him was increased by the fact of the difficulties and hardships known to be associated with the work. For the young "local" there was no reward of money, and no prospect of honour. A boy, tender, and untried as those who spent their leisure in frolic and play; and yet they see him turn away from the frivolities natural to youth, because he looks seriously upon human life, and feels the reality of eternal things. To many, such action was wholly unaccountable. Why should they understand it? Their worldly minds were not capable of discovering motives sufficient to induce all this self-denial and toil. But William Antliff could not have acted otherwise. Religion was to him a life, a passion, a great force working in his nature, making him feel the world was nothing, and Christ everything. A spirit of faith and of consecration possessed his soul; he believed in God, and in the message he had to deliver, and felt such love for Christ and for men's souls, as led him into that state of abandon which more than aught else made his message effective. Entering upon his work in such a spirit, he soon gave evidence of a divine call by its success, and accordingly in 1829, at the age of sixteen, he entered the regular ministry.

Despite the spirit of freedom which he showed, William Antliff did not take the step which was to determine the character of his life without calculating what might be its future results. Even then he was prudent and very far-sighted: and he was not without ambition either, although his ambition never led him to seek for a cheap popularity. Constituted as he was, he could not have been satisfied with giving himself to the Primitive Methodist ministry if he had not seen in it a fair field for usefulness, and a chance of making his mark upon his generation. Life to him was too serious, and the work of which he felt himself capable too valuable, to be wasted on a movement for which he might have a sentimental regard, but which was not likely to prove substantial and permanent. Anxious moments therefore followed his call to the ministry. Primitive Methodism was young, and although it had grown rapidly it could scarcely at that time be reckoned amongst the established Nonconformist Churches of England: and if the movement collapsed, his life to a great extent would be spoiled. But he was not long in making up his mind. In Primitive Methodism he saw the beginnings of a powerful organisation, one which could not fail, providing the spirit of its founders was maintained, to occupy a foremost place amongst the Evangelical Churches of the country. What better field of usefulness could he have, or where could he hope more completely to gratify his ambition to live a useful life? He might have chosen another Church, and with his pulpit abilities would have attained a high position in it: but if William Antliff was distinguished for one quality more than another, it was his spirit of loyalty to the Church of his boyhood. In his eyes no man could be more despicable than one who, having had his abilities recognised by a Church, and a fair field for their exercise offered him, through fear of hardship, or a desire for an easier life, turned from that Church. If at any time he was tempted to use severe language, it was in speaking of those who showed a too ready tendency to alter their creed. And yet he was withal Catholic in spirit. None were readier than he to render assistance to other Churches, and few Primitive Methodist ministers have appeared so frequently in the pulpits and on the platforms of other denominations. This was done by him not only on ordinary occasions, but when he was put to great trouble to render them service. His sympathies extended to sections of the Church with whose creed he could not agree. Distinguished for the breadth of his opinions, he never claimed to think broadly in the matter of the doctrines of the faith; and yet on one occasion, when the Unitarian Church, at Newcastle-on-Tyne, was without a pastor, he unhesitatingly accepted an invitation to occupy the pulpit on a given Sunday, and to that highly intelligent and critical congregation he preached two Methodistic sermons.

The far-sightedness which characterised William Antliff thus early led to another beneficial result. Men of remarkable gifts were associated with him in the ministry. Only such could have made headway in the circumstances amidst which they found themselves. But many of them had only a meagre knowledge even of English literature,—in some instances the Bible and Wesley's sermons constituting their library. Of course there were many exceptions to this rule. Here and there were to be found men of fair linguistic acquirements, who had also read extensively on mental and moral philosophy; but the majority succeeded as preachers of the truth, not because of their scholastic attainments, but on account of their remarkable natural gifts. William Antliff's calculating spirit convinced him that in the years to come, for the credit of Primitive Methodism, and for the sake of their personal success, it would be necessary for the ministers to seek for mental culture. From the first, therfore, he applied himself to reading and study, with results highly creditable to him. The getting of books, with the stipends then paid, constituted a problem not easily solved, and the help of a teacher was wholly out of the question, but before he had reached the prime of life, he knew sufficient Latin to correspond in that tongue, and sufficient Greek and Hebrew to read the Scriptures in the original. His knowledge of English approached perfection. Those who knew him best could tell, that sometimes he displayed a little innocent vanity respecting the purity and accuracy of his composition, and though it would be too much to say that one who often had to speak impromptu never stumbled in his grammar, or found himself plunging helplessly in the middle of an involved sentence, it rarely happened that those who had to listen to him were offended even with the slightest errors. The English language was the only science to which he gave sufficient attention to acquire a thorough mastery of it; but whilst this is true, his acquaintance with logic, metaphysics, theology, hermeneutics, physiology, and ancient and modern history, was by no means meagre. All he knew, too, he was able to make a practical use of in his sermons, and hence his hearers were always impressed with the idea that they were listening to a man of considerable culture and extensive reading.

No sphere could have been more congenial to William Antliff than the itinerancy. The study of human nature in all its conditions had for him a more than ordinary charm. Possessing a fine insight into the varied aspects of life, even the hard and often sinful conditions in which he found men living afforded opportunities for enjoyment as well as for serious reflection. As a travelling preacher, he was stationed at fifteen circuits, in thirty-one years; and in later life was often heard to express a wonder at the growing desire on the part of ministers to stay a long term of years at one place. He believed in the itinerancy as being essential to the successful development of Methodism, and preferred changing often, because of the increased opportunities thus afforded of seeing human nature as it is affected by the habits and customs prevailing in different localities. One consequence of this was that he soon had a rich fund of original anecdotes, with which he was accustomed to enliven public meetings, and in his happier moods the social circles which had the honour of his presence. Many of these anecdotes have been put into permanent form in "A Book of Marvels," published in 1874, and which secured an unusually large circulation. Notwithstanding its large sale, however, it has been doubted whether the author acted wisely in publishing it. Had it been made up wholly of incidents illustrative of Primitive Methodist life and character, it might have stood the assaults of the critics uninjured; as, however, it contains a large quantity of irrelevant matter, it may justly be regarded as a literary failure. At the same time, the book has merits, and proves at the least that its author was a keen observer of human nature.

In the days when William Antliff was a young preacher, the whole Connexion was under the personal supervision of its founder, Hugh Bourne. He knew all the preachers, and had some idea of the general character of the work of the stations. One of the many peculiar characteristics in him, was his strong liking for and his aversion to different men: William Antliff was not one of his favourites. The venerable father was not the man to make known the reason of his dislike, but the object of it was aware he would be carefully watched, and if he failed to give proof of his usefulness, would not receive much favour. It should not be concluded that the blame for their peculiar relations attaches wholly to Mr. Bourne. Along with the generosity and sympathy natural to him, there was also in the nature of William Antliff an overstrained dignity of bearing, which prevented him from forming close friendships, and would not allow the most kindly of his brethren to get very near him. This disposition, combined with the persistency and ability with which he upheld his positions in district meetings and Conferences, led some to regard him with feelings decidedly unfriendly. But he was generous always. None knew better than he of the dislike of Mr. Bourne, and yet none have held that remarkable man in greater esteem, and few have spoken of him with so much veneration and love. All the leading men of the Connexion were aware of the appreciation of William Antliff for the founder of Primitive Methodism, and when a "Life of Bourne" had to be written, the Conference put the work into his hands. If the task was accepted with fear and trembling, it was because he held the subject of the book in such high esteem as to doubt his ability to do justice to him. The writing of the book was a labour of love, every page giving evidence of the painstaking care its author had bestowed upon it. A person capable of such genuine magnanimity was certain, sooner or later, to break down prejudice, and find a way to the hearts of his compeers. Besides, it was noted that he yearly grew less severe, and softer in his disposition, losing, gradually, the rigidity which held him from others, so that his last years were those in which he was most popular and most worthy of the love he gained.

From the first he succeeded in his public work. Of a noble and commanding presence, erect and dignified in his bearing, possessed of a fine countenance and massive well-proportioned head, his appearance itself was prepossessing and impressive. Clear in his reasoning, quick in wit and perception, with a ready flow of language, a good voice, and an emotional nature soon set on fire, his eloquence would at times rush forth so rapidly as to carry his congregation by storm. Few men have attended more anniversaries, and in nearly every county in England, from Cumberland and Northumberland in the north to Cornwall in the south, Primitive Methodist and other congregations have been charmed by his oratory. Not merely in the pulpit and on the platform has his power as a speaker been shown, but in district meeting and Conference assemblies he found scope for his debating powers. It has been said that he was so complete a master of English, that his extemporaneous speeches on the floor of the Conference had about them all the grace and beauty of well-prepared discourses. In these legislative gatherings he generally appeared as a moderate conservative. It was a thankless position to assume in the courts of a democratic Church, and yet he not unfrequently managed to carry his point. Too far-sighted to set himself in direct opposition to a new movement, he gave more effective resistance to it by taking pains to sketch a picture of the difficulties that would arise and the dangers that might overtake the body from the new proposals, so that even their warmest advocates grew half-hearted, and began to doubt the wisdom of their action. He was not wholly opposed to change, but only afraid of rapid change, and often urged the Conference to "make haste slowly." Naturally he soon became a distinct figure in the annual assembly, and in due time his abilities received their reward in his being three times appointed conference secretary, and twice its president.

When still in middle life, he was made editor of the Connexional magazines, and during his term of office launched the *Christian Messenger*, and the *Child's Friend.* At the time, it was considered he had done his work well, although, if the literature he issued from the book-room were examined to-day, it might be doubted whether it would bear the test of criticism. Judged by modern standards, it must be pronounced a failure. The articles, whilst displaying some literary capacity, are of the dull and heavy kind. Theology and ecclesiastical history constitute the bulk of the matter they contain. It is obviously unfair, however, to compare them with modern magazine literature. Messrs. Cassell, Macmillan, and Chambers had not then made their influence much felt in the education of popular literary tastes, and even if they had, the state of feeling in the the Primitive Methodist Church was too puritanic to have allowed the Connexional editor to fill his periodicals with the light and varied articles with which they now abound. That he was not wholly lacking in editorial enterprise is evident from the fact that he started the two new issues named above; although perhaps had he not been so conservative in his tendencies, he might have done more than he did in altering the character of the magazines.

A voracious reader and a diligent student himself, William Antliff was amongst the first to see the need for special training for the young men entering the ministry. In the advocacy of this movement he met with a steady and not always intelligent opposition from those who were accustomed to regard scholarly and mental culture with suspicion. There were many such in the Conferences when the question was canvassed, but he had many able coadjutors also; and at last, in 1869, when Primitive Methodism had existed as a separate Church nearly sixty years, the Sunderland Theological Institute was opened, and William Antliff appointed its principal. On the whole, it would have been difficult to find a better man for the post, although his twelve years of office in this capacity did not pass without criticism. Perhaps he was too much a mere schoolmaster. Living with him, his pupils hardly knew him. It is certain he allowed his sense of dignity to hold them off, and prevent little confidences to exist between principal and students, which would have enabled him to dominate their minds and more powerfully affect their character and life. They saw in him a fine example of what unaided self-help had done for him, but for the want of sympathetic feeling the example lacked the life necessary to make it an inspiration. On the other hand, he ruled the establishment well, and his ripe experience gave him a large knowledge of what was needed in a Primitive Methodist minister. Occasionally, too, he came out of himself. This generally happened towards the close of one of his lectures on theology or hermeneutics, when he would wander a little from his notes, to say a few words about the importance and blessedness of the work of the ministry. His words would begin to flow, and such pathos would tremble in his voice and language, that his class became completely subdued, and sometimes a student would feel half-ashamed of himself, until, in looking round, he saw that others beside himself were weeping. The wisdom of the methods of teaching employed may be questioned, but only one opinion about his intentions can be held. He desired to send forth a band of men who would be able to present the truth to the world, and succeed in bringing it to the feet of Jesus Christ.

Besides the literary work already named, William Antliff wrote a preface to four small works in the British Museum Library, where are also found a paper on the Foreknowledge of God, a funeral sermon, two lectures, a new reading and spelling-book, and a Sabbath-school hymn book prepared by him. In 1870, he had conferred upon him the degree of Doctor of Divinity by the Middletown Wesleyan University, Connecticut, America, in recognition of the services he had rendered to Methodism.

In 1881, he asked the Conference to allow him to superannuate. He had been in active work fifty years, and had often wished that he might not cease to work till called away from earth. The Conference was visibly moved when the veteran who had done such splendid service brokenly said, "The time I have dreaded long has come at last." Not for long, however, was he to remain inactive. On 7th December, 1884, his spirit passed into the higher service of the Church made perfect.

H. R.

James Macpherson.

[Principal and Tutor of the Primitive Methodist Theological Institute, Manchester.]

WE read, "The best thing that can be said of a man is that he sprang from nothing and made himself; that he was born mud and died marble." Horace says, "It is of no consequence of what parents any man is born, so that he be a man of merit." The Rev. James Macpherson cannot be classed with those who "by ancestry are only the shadow of a mighty name," nor with those described in Tennyson's line—

> "By blood a king, in heart a clown."

His parents were Scotch in blood and name, and moved in the industrial walks of life. His father was a native of Callander, on the Teith, in Perthshire, a place remarkable for the picturesque beauty of its scenery, and in the vicinity of the Trossachs, one of the most romantic spots visited by the Scottish tourist. Sir Walter Scott's description of it is—

> "Crags, knolls, and mounds confusedly hurled,
> The fragments of an earlier world."

Here he learned the useful handicraft of village blacksmith. And if he did not obtain a wide world fame for literary merit, as some of the knights of the anvil have done, it could be said of him—

"His brow is wet with honest sweat,
He earns whate'er he can,
And looks the whole world in the face,
For he owes not any man."

He ultimately settled in Edinburgh, where he married Christian Tait, an Orcadian, the daughter of a small farmer in South Ronaldshay. Influenced by a laudable ambition, not uncommon in Scotchmen, the brothers of Miss Tait went to Canada in connection with the Hudson's Bay Company. They and their descendants are now a numerous family in affluent circumstances. But, as Sir Philip Sidney says, "I am no herald to inquire of men's pedigree; it sufficeth me if I know their virtues."

The subject of our sketch was born at Edinburgh, on the 27th of February, 1814, and is therefore over seventy years of age. If he was not born to wealth and title, he inherited a splendid physical constitution and a healthy brain, which have been of immense service to him in the labour and conflict of life. We are in almost total ignorance of his manner of life in childhood and budding youth, consequently we have no stories to tell of his earlier years. But if "childhood shows the man, as morning shows the day," we may infer that he would be distinguished for sobriety and thoughtfulness rather than for frolic and fun, for love of books rather than for love of games, for well-mastered lessons, rather than excellence in sports. However, as we have but little of fact in relation to those days, we will neither draw upon our imagination, nor entertain our readers with mere speculations. Our desire is to present the man. And if he was at our side, he would say, as Oliver Cromwell when sitting for his portrait said, "Paint me just as I am, wrinkles and all."

Mr. Macpherson is tall and well-built. He is tough and wiry, without any approach to flaccidity. His muscular development and energy are remarkable for a person of his calling in life. He has a good, broad, deep chest, and is as sound in wind as he is strong in limb. He is an uncommonly healthy man, and owes but little to medicine. He formed abstemious habits in early life and still cultivates them. He has no respect for the gourmand who lives to eat; he thinks men should eat to live. Hence he avoids the luxuries of the epicure, and takes plain, honest, substantial food. He has no organic disease, and has passed through a half-a-century of hard work without much sickness. A friend, who has great affection for him, sometimes playfully calls him, "The iron man who never tires and is never sick." This is but a slight exaggeration.

His hair is thick, closely cropped, sprinkled with grey, and worn in a plain form. He shaves closely, and wears but little beard. His head and features are well-formed and impressive. In build, mould, and appearance he is typical of the Lowland Scotch. He has lived beyond the Psalmist's allotted term of human life, but is still hale and strong. He looks younger than he is, and would look younger still were it not for a little stoop. Humanly speaking, he has in him many years of life and labour.

Our friend has intellectual as well as physical stamina. If we call him a genius we may lay ourselves open to criticism. If genius be some wonderful "boon of heaven, to its choicest favourites given," or some extraordinary inborn power of mind, enabling a man to perceive and grasp by intuition, when ordinary men can only apprehend by reasoning and analysis, then Mr. Macpherson is not a genius; but if, as Hogarth says, "Genius is nothing but labour and diligence;" or if John Foster was right when he wrote, "One of the strongest characteristics of genius is the power of lighting its own fire," then Mr. Macpherson is a true genius. His unwearied industry in mental pursuits has been most conspicuous. Before he went to business he had the ordinary schooling available to the industrial classes of the Scottish metropolis, with a slight introduction into the Latin Grammar. Subsequently he attended for a length of time the evening classes of the Edinburgh Sessional School, and received much benefit under the able tuition of James Wood, Esq., advocate, and for a number of years Sheriff of Peebleshire. After he left school he availed himself of every facility within his reach for the cultivation of his mind and the acquisition of knowledge. He has been a diligent student all his life, and his love of books is as strong as ever. Fifty years ago, when stationed in the island of Jersey, he acquired a practical knowledge of French, and preached in that language to the islanders with fluency and effect. At that time he also began the study of Greek under a retired French

Protestant minister of great ability. We cannot speak with certainty of his acquaintance with Greek classics, but we do know that he has a critical familiarity with the Greek Testament. A few years afterwards he was stationed at Silsden, in Yorkshire, and devoted himself to German under a distinguished German professor, and had for fellow-students two gentlemen who afterwards distinguished themselves. One of them became the governor of a well-known college, and held that situation for many years, and the other is now one of the most respected members of the House of Commons, as well as one of the most successful of Yorkshire manufacturers. He can read the Hebrew Bible and give lessons in that language. He delights in mathematics, and is intimate with various branches of science and philosophy. He has also familiarised himself with some of the best poets, and stored his mind with the facts of civil and ecclesiastical history. But it is as a theologian and logician that he specially excels. Mr. Macpherson would be sorry, if not offended, if he knew that we had called him a great scholar and divine, and perhaps it would not be literally correct, but many a man has been so characterised who has been less worthy of it. He has, at least, abilities and attainments which would command respect in the highest Christian circles in the land. And young men who are not favourably circumstanced may see in him an example of what plod, pluck, and determination can accomplish in spite of adverse circumstances.

> "The heights by great men reached and kept,
> Were not attained by sudden flight;
> But they, while their companions slept,
> Were toiling upward in the night."

Mr. Macpherson's moral and religious characteristics are as distinctive as his intellectual. He is strict, firm, and regular in creed and conduct. He is intensely orthodox. He has no sympathy with the latitudinarian tendencies of the age, and is grieved when heresies creep into Evangelical Churches. He is rigid in his interpretation of the moral precepts of the Bible. His teaching and practice concerning the law of the Sabbath, would please the early Puritans, if they were to return to the earth, and are not unworthy of the strictest of Scotch

Presbyterians. He condemns Sabbath travelling by rail, or boat, or hired conveyance of any kind as an infringement of the fourth commandment. And he conscientiously abstains from what he censures. If he cannot reach his appointment on Sunday morning without hired conveyance he goes on the Saturday. He has been known to walk for hours on a Sabbath morning, and perform the return journey on foot in the evening, sooner than countenance either railway or hackney coach establishments, even when his people would have been glad to defray all costs. He was announced to preach anniversary sermons in Staffordshire some years ago. On the Saturday he was detained in Manchester, and could not leave till night. To his consternation he discovered that he could get no further than Stockport that evening, and he could not go by train or car in the morning, without doing violence to his conscience. What was to be done? Sacrifice his scruples, or neglect his appointment? Neither. He secured a few hours' sleep in the house of an old friend, and rose up early in the morning and walked more than twenty miles to be in time for the morning service. Whatever we may think of his ethics, we cannot withhold our admiration from such self-sacrificing consistency.

He abstains from all intoxicants and narcotics, and contends against their use on the grounds of economy, seemliness, expediency, health and morality. Many pleasant stories are told of his encounters with moderate drinkers and with lovers of the bewitching weed. His opposition is conducted with such tact, temper and spirit that where he fails to convince, he seldom gives offence.

Some people, who have but a casual knowledge of him, regard him as cold, hard, and distant. That impression, however, wears away as we get nearer to him. There is a great fountain of warm emotion in his nature, and when the crust that covers it is broken, as we have seen it broken, the living waters of tenderness and kindly sympathy gush forth in almost overwhelming force. He has a warm heart, and a genial, well-curbed, sanctified humour, which make him an agreeable companion. He is not destitute of the power to draw men to him, and to attach them by bonds of esteem and cords of affection. Hence his numerous admirers and personal friends.

He is very unassuming. He never parades either his learning or his piety. It would be an outrage to apply to him, the words which Robert Burns puts into the lips of "Holy Willie,"—

"Yet I am here, a chosen sample;
To show Thy grace is great an' ample:
I 'm here a pillar in Thy temple,
Strong as a rock,
A guide, a buckler, an example,
To a' Thy flock."

He has been one of the Sauls of his denomination for a generation, and yet he seems almost unconscious of it, and appears to wonder why so many look up to him. He would not think it beneath him, to sit at the feet of a little child to be instructed. You never find him playing the great man by small exhibitions of learning, which astonish the simple and awaken the pity, or the disgust of the scholarly.

"Have more than thou showest,
Speak less than thou knowest,"

is advice which finds a practical embodiment in him. We do not wish to convey the idea that he is in all respects a model man, or that he is so perfect all round that he never evokes the antagonism of wise and good men. The traits of his character are not equal in development and strength. And this incomplete symmetry gives him an angularity which sometimes invites criticism and provokes opposition. But with all his faults, there is in him such a combination of intellectuality and Gospel simplicity, of ethical severity and religious tolerance, of manly dignity and Christian humility, that the denomination with which he is connected has reason for being proud of him.

He was brought to religious decision in Edinburgh in 1829, through the labours of the Rev. Thomas Greener, one of the first Primitive Methodist ministers stationed in that ancient city. He had been the subject of religious impressions from his childhood, but he had no experimental knowledge of regeneration till he was brought into contact with the Primitives. He was no sooner converted than he united with the Infant Church, and gave himself to active service for Christ. Through his efforts a Sunday school was commenced in Edinburgh, of which he was both a teacher and superintendent. We have been informed, and we believe the information is correct, that this was the first Sunday school connected with Primitive Methodism in Scotland. He also officiated as a local preacher with great acceptability and success. It soon became evident that he had ministerial gifts of no common order, and he was pressed into the itinerancy while a mere youth. His call to the ministry was marked by a singular coincidence which made a deep impression on his mind, and which is not yet erased. He had a conviction that his future was to be devoted to the Primitive Methodist ministry, but he never breathed a word to any one about it. But one day while on a visit to the house of a friend, he seemed to hear a voice saying to him, "What would you think if you were to-day to receive a call to the ministry?" At that very moment, to his surprise, and to the surprise of all his friends, the Rev. William Lister entered the house, and drew from his pocket a letter from the Rev. John Petty requesting him to proceed at once to Sunderland to become an itinerant minister. Mr. Macpherson regarded this as a call from God, and he felt that he must obey. He made arrangements forthwith to respond to the invitation, and arrived in Sunderland on 19th April, 1833, where after the usual examination, he was accepted, and began his ministerial career. We would not lay too much stress upon this incident, nor deduce from it any doctrine in relation to the supernaturalness of the Divine call; but it seems difficult to explain it on the ground of association of ideas and reduce it to a mere natural phenomenon. We record it, and leave our readers to draw their own inference.

With varying success Mr. Macpherson has ministered in the following stations:—Sunderland, Jersey, Weymouth, Donaughmore (Ireland), Silsden, Rochdale, Keighley, Preston, Chester, Haslingden (twice), Stockport, Blackburn, Birkenhead, Manchester 2nd, and Manchester 3rd (twice). From 1871 to 1876 he resided in London, and discharged the duties of Connexional Editor. And since 1876 he has been located in Manchester, devoting his time to the interests of the Manchester College for the training of candidates for the Primitive Methodist Ministry.

It is well known that the early ministers of the Primitive Methodist Connexion had many privations, persecutions and trials which severely tested their physical, mental, and religious mettle. Mr. Macpherson had a fair share of these hardships, during the first years of his ministerial life. In the summer of 1837, he was appointed to the Donaughmore and Lurgan Mission, in Counties Down and Armagh, Ireland. When he arrived in Dublin, he had only a few shillings in his pocket, not enough to pay for a car to take him to his destination, so he set out on foot, and arrived at his new home the next morning, having performed the journey in a very primitive manner, spending an hour in refreshing sleep between the furrows of a field, with the canopy of heaven for his covering. Not unfrequently in that mission, his bed was chaff, or straw, or shavings of wood. Sometimes on the mountains of Mourne his abode for the night has been a humble cottage of native architecture, consisting of two or three apartments on the earth level, one of which was occupied by, perhaps, a pony. Some of the journeys in this Mission meant a walk of twenty or twenty-five miles. These hardships had to be endured, or the work would have remained undone. It was well that God raised up such men as Mr. Macpherson—men with healthy, vigorous bodies, who were not over fastidious and who were ready joyfully to toil and suffer for Christ's sake. The memory of such men ought to be preserved as inspiring examples of self-abandonment for Christ and humanity. It is also well known that Primitive Methodist ministers for many years entered upon their high and holy work without any preliminary training. Many of them started ministerial life with little intellectual lore and with few books, and on their stations had so much walking, preaching, visiting, and other work, that facilities for mental culture and the acquisition of knowledge were few and small. Yet some of them by husbanding their time, by sacrificing all luxuries, and what some would call necessaries, and by persistent effort, have reached an intellectual altitude that cannot be despised. Dr. David Thomas wrote in the "*Homilist*," some years ago, that some of them had written books which would not disgrace the library of a bishop, and many of them would do honour to any pulpit in the land. Mr. Macpherson is a good sample of these determined heroic men. We have already mentioned his residence in the island of Jersey. A mission was opened in May, 1832, and Mr. Macpherson took charge of it in September,

1833. His duties were to preach three times on the Sabbath indoors to the same people, and on the evening of the same day once in the open air, and again indoors on a week night. That meant five fresh sermons every week. And in addition, he had to pay periodical visits to the suburbs of St. Heliers to preach the Gospel with the view of founding and building up a Church. Yet amid these abundant labours, he so mastered French as to be able to conduct service and preach in that language. And as if all this was not sufficient, he took weekly lessons in Greek. With such unconquerable devotion it is no wonder that he has reached such eminence. It would have won for him a foremost place in any Church. The fathers of the Temperance Reformation have borne testimony to help they received from the ministers and members of the Primitive Methodist Churches in their inaugural struggles. One or two of the seven men who signed the total abstinence pledge along with Joseph Livesey, were connected with this Church. Some of the first meetings of the Total Abstinence Society were held in their chapels and schoolrooms, and amongst the first advocates are the names of some of their ministers. They were the first religious sect that openly countenanced the abstinence movement, and the agitation for the legal suppression of the liquor traffic. And they have not left their first love. Mr. Macpherson is one of the oldest Temperance Reformers in the country. He joined the old Temperance Society in 1829, and signed the Total Abstinence pledge in 1837, and has kept it, and advocated it ever since. He may be regarded as one of the fathers of The United Kingdom Alliance. Mr. Nathaniel Carr, and Mr. James E. Nelson, both of whom have since died, went over from Manchester to Stockport, when Mr. Macpherson was superintendent of the Stockport circuit, and had an interview with him. They said that they had tried moral suasion alone sufficiently, and that the time had come to take political action, and if this was to be attempted, they must begin somewhere. They then asked for the loan of a chapel in which to hold a meeting, and Mr. Macpherson gave them permission to occupy the Lancashire Hill Primitive Methodist Chapel, Stockport. They then requested him to take the chair, and he consented, and the first meeting on the lines of the United Kingdom Alliance was held that night. The speakers were the chairman (the Rev. James

Macpherson) and Messrs. Carr and Nelson. We have not been able to ascertain the exact date, but we have good reason to believe that it was in the autumn of 1852. Many meetings of a similar character were held between this and the formation of the Alliance in 1853, but this was undoubtedly the first of the whole series. Mr. Macpherson still adheres to the principle of the Alliance.

Mr. Macpherson has rendered great service to the Church of his choice in a variety of ways. He does not shine as an ecclesiastic. He is not what is called "a good business man." He seldom appears to less advantage than in the legislative assemblies of the denomination, and yet his voice in these gatherings has not been in vain. He was elected president in 1872, and met the expectations of the Conference. During the period he filled the editorial chair he originated a magazine, called "The Teachers' Assistant," which has rendered great service to the Sunday-school teachers and local preachers of the Connexion. It has been to many, a matter of surprise and regret, that he has not favoured us with larger and more numerous literary productions. He has enriched various serials, newspapers, magazines, and reviews with articles from his pen; edited the last edition of the Connexional history, and brought it down to a recent date, and written "The Life and Labours of the Rev. John Petty," and we hope he will give us a book on doctrinal or practical Christianity, or both. He is eminently qualified to do this, and it would be a memento of him, and would do service when he has passed away.

His preaching is more conspicuous for the severity of its logic than for the brilliancy of its rhetoric, for the clearness of its teaching than for the power of its declamation. It appeals to the understanding and conscience more than to the passions and emotions. His metaphysical cast of mind leads him to the discussion of abstruse questions, but when he is in good form he has a wondrous power of making these dry and difficult subjects interesting and plain to ordinary hearers. He delights in doctrinal subjects, but his sermons are neither mouldering skeletons nor immobile statues. Generally, they are bodies with souls in them which make them live and move as well as have being. Much of his preaching is almost purely extempore. He has been known to take a text on the spur of the moment and preach a sermon which has captivated his hearers. Even his best sermons have never been committed to paper. He has turned the subjects over in thought until he has burned them into his brain and soul. We have heard it said that a gentleman who was intent on publishing a volume of sermons by different preachers wrote to our friend for a sermon, and he replied that he supposed he did not want printed sermons and written ones he had none. His ordinary method of preparation is to get a subject, think it through and through, dot down a few points on paper, and depend on the inspiration of the service for language with which to clothe his thoughts. His preaching is consequently very unequal. Sometimes he plunges, flounders, and fails. At other times he rises into the region of real eloquence, and completely entrances his congregation. He is not what is popularly called an orator. His voice, manner, style, and taste are against him achieving distinction in this respect. A candidate for the ministry at the close of a grandiloquent address was anxious to know what our friend thought of his performance, and managed to make known his desire. The young man was chagrined when our friend told him that if all our ministers were as eloquent as he, our poor people would starve for lack of food. He is grave, calm, reverent, and unassuming. He is happiest when he can form his congregation into a kind of Bible-class, and talk to them as a teacher. And these are the services to which his hearers refer with the greatest pleasure. He cannot often command the thunder, the earthquake, the tempest, and the rushing torrent, but few can surpass him as an expounder of the Scriptures. We have, however, known him catch the sacred fire, and it has radiated till the whole congregation has been aglow with holy feeling.

But he has rendered no more signal service to the denomination than by his unwearied efforts in connection with ministerial education. He has taken a lively interest in this question for many years. So far back as 1854 he submitted a resolution to the Conference on the importance of raising the educational standard for ministerial candidates and probationers. He was requested to forward his views to the General Committee (the Executive of the Conference). These were embodied in legislative form, and were adopted by the Conference of 1855. This is regarded by some as the first practical step towards an institution for ministerial training, but we have not sufficient data at hand on which to base an independent and authoritative opinion. This we do know that Primitive Methodism has had no truer friend to ministerial education than Mr. Macpherson. Years before the establishment of a college he was accustomed to get young ministers to meet at his house in order that he might help them. The writer remembers those meetings with gratitude. He afterwards originated a scheme in the Manchester district for the improvement of probationers which subsequently became Connexional. Ministers were appointed in various parts of the Connexion to direct the studies of ministerial probationers. This method was continued throughout the Connexion with more or less effect for several years, but in the Manchester district eventually the probationers were placed under the care of Mr. Macpherson, until he was called to London to discharge the duties of Connexional Editor. He was accustomed to travel to different centres of the district weekly, meeting the probationers in groups. All this labour was gratuitous on his part, and in addition to his regular circuit work. The travelling expenses of himself and the probationers were cheerfully paid by the friends of ministerial education in the district. By these efforts an impetus was given to these young ministers which has enabled them to gain a position and to do a work which otherwise they could not have done. And when he left the district for London those who had been under his tuition presented him with an address expressive of their gratitude to him for the service he had rendered to them.

The Manchester District Meeting of 1864 requested the Conference to establish a Theological Institution in Manchester, and appoint Mr. Macpherson the Principal, but the Conference did not see its way clear to take this step. The year following, however, a number of students were placed under the care of the Rev. J. Petty, in Elmfield College, York. When the Sunderland Theological Institution was projected, Mr. Macpherson was nominated as Tutor, but declined to stand in competition with his friend the Rev. J. Petty.

The General Committee, at the suggestion of Mr. Macpherson, sent certain proposals to the Conference of 1875 with a view of giving ministerial candidates still greater facilities. The Conference appointed a committee to consider these suggestions. This committee recommended the Conference of 1876 to open another Theological Institution in Manchester, and to appoint Mr. Macpherson to raise the needed funds. The Conference adopted the report of the committee. And the history of Mr. Macpherson is identical with the movement from that date, and is likely to be to the end of his earthly life. The College has been erected, and is now in working order. The various buildings, furniture, &c., have cost about £9000. The difficulties which have had to be surmounted have been great, but above £7000 have been raised. And it is hoped that the remaining debt will be swept away this year. Mr. Macpherson has toiled hard, and his perseverance in trying circumstances has been surprising. Many a man would have given up, but he has continued. We sincerely hope that he may live to see the Institution free from debt and doing the work he has so much at heart, to his own satisfaction, and the satisfaction of the Connexion.

He has had two batches of students under his care, and their progress indicates his suitability for tutorship.

He is "apt to teach," delights to teach, and all his public life he has been teaching. When engaged in pastoral work it was his habit to teach the children of the families he visited, and to encourage the young men of his stations to cultivate their minds and hearts. He has qualities which eminently qualify him for the class and the lecture-room of the College. If his governing ability was equal to his tutorial, he would be unrivalled in his denomination as the head of a college. We pray that his life may be spared for many years to come, and that it may be powerful and useful. And we are certain that when the end comes, whether that event be soon or late, that he will have laid the Church and the world under obligation which ought not to be forgotten.

J. T.

Thomas Newell.

[*Born*, 1821 : *Entered the Ministry*, 1845 : *Still Living.*]

THE brethren whose lives and characters are set forth in these pages may be regarded as representative men in the several churches to which they belong. No single individual will fully represent his church, but he will embody some particular aspect of it, and thus the whole series will present, with more or less accuracy, the leading features of the various Methodist Churches. The subject of the present article is a fine representative of that feature in Primitive Methodism, which has most powerfully impressed the popular imagination, and which has been one of the chief agents in raising the Connexion to its present position as the second in membership among the Methodist bodies. Though intellectually far in advance of what imperfectly-informed outsiders suppose, Primitive Methodism cannot claim intellectuality as its most striking feature during the seventy odd years of its existence. The circumstances of its origin, the poverty of the bulk of its early members, and the consequent lack of regular scholastic training in its ministry, rendered this impossible. But while high culture was wanting, and, indeed, was not essential for the work to be done, something else, absolutely essential to a true church, was possessed in high degree. Primitive Methodist ministers have ever been distinguished by an earnestness and enthusiasm born of deep religious convictions, and by that peculiar quality so difficult to define, yet so essential to a true minister of Jesus Christ—unction. This does not necessarily imply rant and noise, which may be present without any unction at all, but a spiritual presence, breathing through every word, and look, and gesture, and which pierces the heart, arouses the conscience, and powerfully moves the whole moral nature. Of this feature in Primitive Methodism, Thomas Newell is a fine type. We regard him thus, not because he has this quality in such an extraordinary measure, nor because it is the only striking feature in his personality—but because it is the informing spirit that touches and vivifies every other quality he possesses. In him this quality is backed by intellectual force, and regulated by sound judgment and common-sense. Hence it is that we consider him a good representative man. Biography has been described by a recent writer as a branch of natural science, in the investigation of which environment is an indispensable subject of inquiry. The truth of this remark will be evident to every student of biography. Hence the parentage and early years of any man who has risen to eminence are of the greatest importance, if we would fully understand the forces which have chiefly moulded his character and influenced his destiny.

Thomas Newell was born on Thursday, 13th September, 1821, in a farm-house not far from Todmorden, in East Lancashire. He was the youngest of fourteen children. His father, Edmund Newell, was rather below medium size, of spare build, and reached the advanced age of eighty years. He had in his nature a vein of sly, quiet humour, was rather reserved in speech, and once remarked that he "let his talk wait till it was fit to come." From him, evidently, the youngest son has inherited that touch of reserve and caution which characterises him both in speech and action, as also that dry humour that may be found occasionally in his utterances. We should say, however, that Mr. Newell's physical constitution, as well as his most prominent qualities, have come from the mother's side. Mary Newell possessed a remarkably healthy, hardy constitution, and lived to the patriarchal age of ninety-one years. Towards middle life she became somewhat corpulent, a tendency that has marked her son during his later years. She was a woman of strong common-sense—a valuable quality, of which she bequeathed to her son an uncommon share. From her, also, we judge, he has inherited the fire and fervour which distinguished him as a preacher. Let the reader now turn from these plain Lancashire peasants to the following description of their son, as given in 1878, by a writer who knew nothing of Mr. Newell's parentage or early life, and it will be easily seen how much he has inherited from his ancestry:—

> "Mr. Newell is a man apparently between fifty and sixty years of age, but seems still only in the prime of his powers, both physical and mental. He is above the medium height, has a well-marked tendency to stoutness, but is evidently full of vigour and activity. He strikes a stranger, at first sight, as a strong, burly, Yorkshire yeoman, who would know his own mind, and would be perfectly capable of defending himself, in a physical encounter, with half-a-dozen ordinary town-bred men. Not only does he strike one as having a vast reserve of muscular energy, but also of emotional and will force. His temperament is sanguine, hair auburn, very slightly sprinkled with grey, and getting thin on the top. He wears it cut short, and shaves pretty extensively, leaving only a closely-cut and stubby fringe of whisker extending round the lower part of the face. His head is round, face perpendicular, brows horizontal and knitted over his eyes, which are full of fire and determination, conveying an impression of resolution almost military. There is about his physique a remarkable union of massiveness with mobility. Even when he is in repose there is a restlessness in his eye, and a sharp twitching of the nerves of the face, indicating that his mind is on the alert; and the breadth and fulness about the base of his brain indicate the presence of an energy which, the observer feels, might leap forth into action at any moment, and which would be rather dangerous to any one with whom he might come into collision. This tendency is, however, modified by the large development of his brain in the religious and moral requirements, and the effect of this combination of strong physical and high religious endowments is, we judge, the production of a thoroughly typical Primitive preacher. We take him to be a thoroughly efficient minister, with excellent power of speech, quick and strong emotion, and capable of throwing himself with great energy and feeling into any work he may take in hand. He is evidently endowed with a clear head and a warm heart, can readily seize the salient points of a subject, and put them before others with great distinctness and force. He is evidently a man of strong common-sense, of extensive ministerial experience, and wide knowledge of Connexional law and usage, who can readily form a judgment on the bearing and probable effect of any proposal that is brought forward. Without any marked intellectual subtilty, he is gifted with remarkable shrewdness and practicability. He has an agreeable presence, and there is no assumption in his bearing. His manner is modest, and he evinces much readiness to listen to and consider the views and opinions of others. This gives him a hold upon the goodwill of the people, while his more solid qualities give him a hold on their judgment and esteem."

During the greater part of their married life of fifty-four years, Mr. Newell's parents were occupied in farming, and he himself was similarly employed up to the time when he entered the ministry. Like many others who have risen to eminence, the subject of this sketch had few educational advantages. Todmorden, in this respect, resembled many of the rural districts of England sixty years ago. Thomas Newell never had a day's ordinary schooling in his life. A Sabbath school, a mile and a-half from his home, and a night school kept in winter by a working-man, were all the educational facilities within his reach. His curriculum at these institutions was limited to reading and writing. Under the fostering care of his mother, however, he learnt to read very early, and soon acquired that taste for reading which is so often one of the earliest indications of mental capacity and the possibility of future eminence. Hence he became so proficient as a reader, that at the early age of seven he was promoted to the Bible-class in the Sabbath school An incident which occurred on this important occasion is worth relating. Just as the small boy entered the Bible-class, the teacher was exercising his pupils in the art of spelling—a very necessary exercise in those days, but happily no longer required on Sundays. The word "Solomon" had gone nearly the whole round of the class without any scholar being able to spell it. At last it came to the boy just promoted, when, to the astonishment of all, he solved the mighty problem at the first attempt. The Sabbath school was vastly inferior to the majority of such institutions at the present day, as may be gathered from the fact that not a single person connected with it made any profession of religion. Yet to his attendance there Mr. Newell owes his conversion to God. The school was at first carried on in the upper chamber of a dwelling-house. Afterwards a commodious building was erected by public subscription, "for children of all religious denominations," as the inscription-stone stated. Although the school was carried on by persons who had no experimental knowledge of religion, certain pious Wesleyans, from a distance, occasionally visited the school, and taking charge of a class, sought to lead the scholars to the Saviour. The conversation and prayers of these devout men made a deep impression on our young friend's mind, and they abide with him to-day. How little the sower knows where his seed may take root, and how widely its influences may spread in after years. A preaching service was established by the Wesleyans, and was held on Sunday afternoons, previous to the Sunday school.

Sunday, 25th October, 1835, is a red-letter day in the history we are recording. Thomas Newell was then fourteen years of age; and had the event of that day been deferred to a later period, in all likelihood his life would have run in a somewhat different channel. At this critical time of life that decision is often taken, which either leads to a life of usefulness and perhaps eminence, or dooms to failure and disaster. The writer has often been struck with the fact, that men of eminent usefulness were converted about the age of fourteen. When the years between fourteen and twenty are largely wasted in folly, the chances of rendering signal service in the cause of religion are greatly lessened. On the Sabbath alluded to, the service was conducted, as was usually the case, by a Wesleyan local preacher. He was a preacher of great earnestness and pathos, his whole soul was thrown into his work,—just the man, in fact, to reach the heart of a youth like Thomas Newell. Taking for his text, Job. xxi. 15, "What is the Almighty that we should serve Him? and what profit should we have if we pray unto Him?" he set forth the benefits of religion, and especially of prayer. The pathos and power of the preacher, coupled with his earnestness and sympathy, so vividly brought home to the boy of fourteen the value and importance of religion, that his heart was won, and he resolved to give himself to the Saviour. Shortly before this event, the Primitive Methodists had begun to hold religious services in a cottage, about half-a-mile from Newell's farm. These services our young friend occasionally attended along with his companions. A class-meeting had also been established in another house in the neighbourhood. Under the labours of these Primitive Methodists, several of Thomas Newell's acquaintances were converted, and three or four of his companions. These had begun to attend the class-meetings, and two or three weeks after his decision for Christ, one of them asked him to go to class. He consented, but a difficulty presented itself. Each person attending these meetings was expected to contribute a penny per week, and young Newell was not worth a penny. His natural independence made it impossible for him to go without a penny; he knew he hadn't a penny, and yet he promised to go to class. But God's hand was with him. On the day preceding the class-meeting he went an errand which involved a walk of five miles. For this he received a penny, and thus the difficulty was removed. He attended the meeting, and was disappointed on finding his penny was not called for. For nearly half-a-century he has attended these class-meetings, and has never been without the means of contributing in harmony with Methodist usage. That quickening of the intellectual life which usually follows conversion led young Newell to devote his spare time to reading. The Bible, books of history, travel and biography engaged his attention. To the study of theology he was partly driven by the action of the Knowlwood circuit, in which the society was situated to which he belonged. His gifts and graces before long attracted the attention of the devout in the neighbourhood. Though still but a boy, his steady, consistent conduct, and the intelligence and power of his exercises at class and other meetings, made it evident he was fitted for a wider sphere of Christian service than was afforded him at Todmorden. Soon after the close of his sixteenth year, and the second of his church membership, the quarterly meeting ordered the initials of his name to be placed upon the preachers' plan, at the end of that of his class-leader, and he received an intimation that he would be expected to take part in a service within a few days. This service was held in the house of his eldest sister, and among his neighbours and relatives. With much fear and trembling he stood up and spoke for about ten minutes from the words, "Wilt thou be made whole?" In relation to this occasion, Mr. Newell says: "I often marvel at the ignorance and presumption displayed by me in venturing upon that service. Had I understood preaching, I should, no doubt, have acted differently and shirked the appointed task. But then I might never have found what I believe to be my proper place, and have missed what has been the greatest joy of my life. Our Father leads his children by a way that they know not."

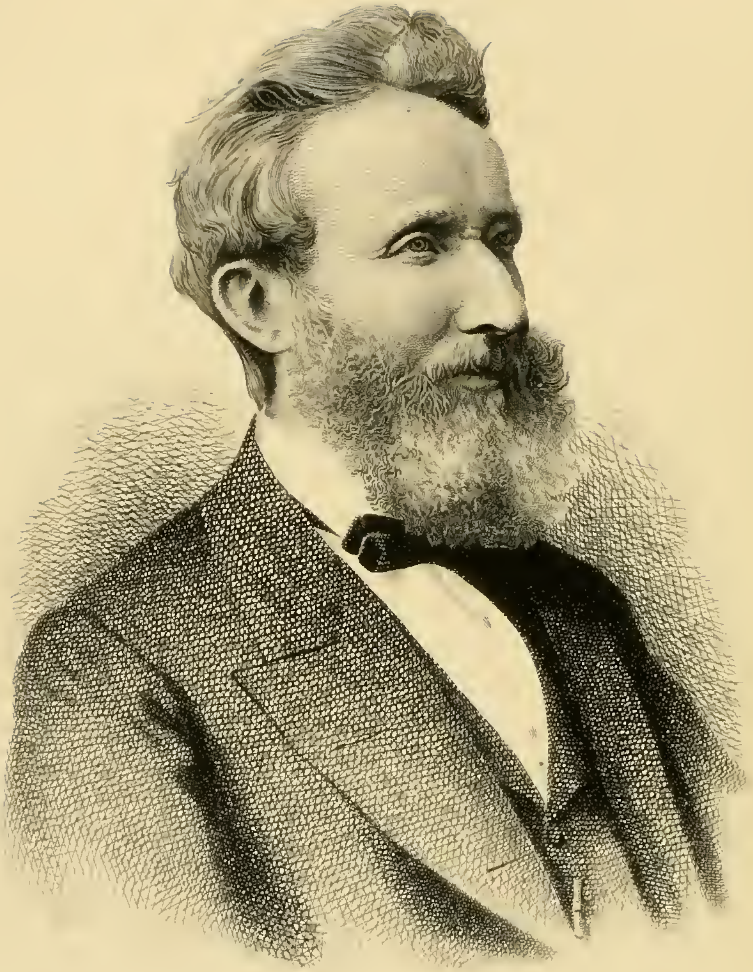
Theology now became a subject of earnest study. The first considerable purchase Mr. Newell made was the works of John Fletcher, vicar of Madeley, and from them he derived more benefit than from all other books put together, The Book of course excepted. They were studied with great care and thoroughness, and gave the young preacher a firm foothold in Gospel truth and Methodist theology. During the next seven years Mr. Newell continued to do the work of a local preacher in his native circuit, and with such acceptance and success that he was frequently urged to give himself to the work of the regular ministry. At length a "call," as the phrase of the time was, came to him from one of the circuits in the Hull district. But Mr. Newell had not yet been convinced that he had a call from God in this direction. His natural modesty, moreover, made him shrink from the responsibilities of the regular ministry. Probably he himself would say that cowardice had a good deal to do with his refusal of this call. But God took him in hand, and showed him he was not to have his own will. His way of life seemed closed; nothing that he took in hand prospered, and at length he began to realise that he was fighting against Providence. He resolved, therefore, that if another call came, he would obey it at any cost. It came soon. The Silsden circuit required an additional preacher, and forwarded a call to Mr. Newell. It was at once accepted, and he entered upon his new sphere of labour on Sunday, 13th April, 1845. It was not usual in those days to allow probationers to remain more than one or two years in one circuit, and Mr. Newell, after spending two successful years under the kindly and judicious superintendency of Rev. R. Davies, removed to Bradford. There is nearly always something special in a minister's recollections of his first circuit. Sometimes the memories are painful, but more frequently are they pleasant. Attachments are formed that last through life, and he returns from time to time to the friends and scenes of his early ministry with feelings of peculiar pleasure and gratitude. It must have been with some such feelings that Mr. Newell, after a ministry of some thirty-six years, returned to Silsden circuit, of which he is now the superintendent. But we are anticipating. After two successful years in Bradford, under the superintendency of Rev. T. Crompton, now of Canada, Mr. Newell's probation closed. The character of his early superintendents is a matter of no small importance to a young Methodist minister. Mr. Newell considers himself to have been unusually fortunate in this respect, and to the kindness, judicious counsel, integrity and straightforwardness of the two brethren above-named, he believes he owes a great deal. During the thirty-eight years of his ministry, Mr. Newell has spent four years in Silsden, two in Bradford, five in Burnley, two in Halifax, three in Huddersfield, nine in Leeds, three in Thirsk, five in York, and five in Keighley; so that, taking Leeds as a centre, his labours have been confined within a radius of about fifty miles. The whole of his ministry has been spent in circuits now belonging to the Leeds district, where he soon became known as an able preacher. His fame ere long travelled beyond the Leeds district, and he was in request for special services in various parts of the Connexion. No better evidence of the solidity and worth of his preaching need be given, than the fact that for twenty-two years in succession he preached Sabbath-school sermons at Wearhead in the Westgate circuit. The hard-headedness of the Northerners is proverbial; claptrap finds small favour with them as a rule, and the people of the Wear Valley have as keen a relish for high intellectuality, combined with deep spirituality, as any class of people in the North of England. That they found in Mr. Newell a fine combination of the two is evidenced by the fact of his long and well-sustained popularity amongst them. Mr. Newell's ministerial life has not been specially eventful. There has been little startling about it. Rather it has been marked by that steadiness which is a leading feature in his character. Throughout his career he has been recognised in his circuits as a good preacher. The pulpit has been well sustained, and his ministrations have been rich in blessing to the people. The writer has a vivid remembrance of Mr. Newell's ministry in the city of York nearly twenty years ago. The massiveness of his sermons, their cogent reasoning and forcefulness, and, above all, the rich unction that accompanied them, made a deep impression on his mind. Some of the texts are remembered to this day; and the prayers were no less powerful than the sermons. Mr. Newell has been equally successful as an administrator. He has kept his circuits well in hand. That rare combination of firmness and gentleness so essential in church government has marked his circuit administration in a remarkable degree. Hence it is not surprising to find that his circuits have generally prospered. Their prosperity, however, has been of the steady-growing kind, rather than one made up of leaps and bounds to be followed by a painful reaction. Still he has witnessed some considerable revivals of religion. Thirsk experienced a blessed work during his station there, and recently in his present circuit special services were carried on for some fifteen weeks, and scores professed conversion.

Mr. Newell's qualities early marked him out for official position, and his brethren have not been slow to do him honour in this respect.

Such honours have not been sought, but they have been deserved. He has held the office of Secretary of the General Chapel Fund Committee, Secretary of the District Committee, and for several years he was examiner of probationers in the Leeds district. He has been thrice General Committee delegate for his district, and five times delegate to the Conference. In 1878, he was elected Vice-President of the Conference, missing the higher honour only by a single vote. At the Conference of the following year he was elected President by a sweeping majority, and discharged the duties of his office with that firmness, tact, and impartiality for which he is so well known. Some eight or nine years ago the Conference elected him to the position of Vice to the present Connexional Editor, but he seems in no hurry to retire from the work of the itinerancy. After nearly forty years of ministerial life, he is still comparatively vigorous and robust, and had it not been for two lengthened seasons of affliction he would probably have been still more vigorous. He has not been without the experience of bereavement, having lost his first-born, a most beautiful and promising child; while some fourteen years ago he was called to pass through that sorest trial, the loss of his wife, who had been to him as true a helpmeet as ever man had.

Mr. Newell has not done as much as might have been expected with his pen. His productions are confined chiefly, we believe, to occasional articles in the Connexional magazines, and a small work on "The Destiny of the Wicked." This volume was originally prepared as a paper to be read before the Ministers' Association of the Leeds district, and was published at the urgent request of the Association. The writer modestly states at the outset that while he is deeply conscious of the fact that able and learned men have dealt with the subject, and that he cannot hope to advance anything new or original upon it, he takes comfort from the thought that he is not required to produce a treatise for the special use of men of severe critical taste, vast learning and theological wealth, but rather for those who, like himself, "have received a great part of their training in the streets and lanes of the city, and the highways and byeways of rural life." Hence the work is given as the results of a plain common-sense reading of God's Word on the difficult and solemn theme which forms its subject. The book is a presentation of the orthodox view, of considerable clearness and force, and a review and exposure of the weakness and fallacies of the various theories in opposition to that view. Mr. Newell's mind is logical rather than philosophical in its cast. He proceeds step by step from premiss to conclusion, maintaining throughout a careful concatenation of ideas. We should say he has been largely influenced in this respect by his early studies of Fletcher's works, though he is lacking in that mystical vein which comes out occasionally in the author of the "Checks." Hence the mystical and the vague find small favour with him, and the poetic and imaginative are by no means prominent features in his composition. In his theology Mr. Newell is thoroughly Methodistical. In the work before us, as well as in his sermons, Methodist teaching is given forth with no uncertain sound. This arises from no blind adherence to creed, but from the fact that his intimate acquaintance alike with Methodist theology and the Bible has convinced him that the two are in more substantial accord than exists between divine revelation and any other humanly arranged system of divine truth. Mr. Newell's style of writing is marked by chasteness, simplicity, and fervour. His vocabulary is not particularly extensive; he confines himself chiefly to purely Saxon terms, and as he is clear and definite in his thinkings, his writing is free from ambiguity. He never indulges in fine writing; figures and tropes are rarely used, and oratorical display is carefully shunned. Something of that fervour which pervades his preaching is also present in his writing, and compels the reader to recognise that he has to deal with a man profoundly in earnest. In these days, when flippancy and claptrap are so much in favour, it is refreshing to meet with a man who has risen to eminence without any questionable aids. While the churches can appreciate manliness, mental grasp, clear, strong thinking and Scriptural truth, expressed in terms drawn from Chaucer's "Well of English Undefiled," such men as Mr. Newell will always meet with due recognition and honour. We may fitly close this sketch with a tribute to Mr. Newell's rare loyalty to the Church of his choice. While free from anything like bigotry or sectarian narrowness, he is a thorough Primitive Methodist. Having spent nearly half-a-century in her communion, he should know his own Church thoroughly, and he is evidently as well satisfied with it as a man need expect to be with anything in this world. "Were I in the morning of life," he wrote recently to a friend, "instead of the evening, and had my lot to choose, I would not wish for any other sphere of service than the one I have had, and, thank God, still have." His is essentially a wholesome nature; there is nothing morbid about it. Hence he has no grievances, no grudgings, and was never happier in his work than he is to-day. Primitive Methodism has had the services of many good men and true, but of none more heartily loyal and devoted than Thomas Newell. Her ministry has never been a sinecure. It is to-day one in which there is much toil and sometimes even hardship, but while she can command such loyalty and devoted service as are exemplified in the subject of the biography we now close, she has nothing to fear for the future.

R. J.



Laurie Etchr

REV. COLIN C. MᶜKECHNIE

Thomas C. Jack London & Edinburgh

Colin Campbell M‘Kechnie.

[*Born, November*, 1821 : *Entered Ministry*, 1838 : *Still Living.*]

AS his name imports, Colin Campbell M‘Kechnie hails from "ayont the Tweed." It is generally assumed that Methodism has not been a success in Scotland, and there is some truth in the assumption, if we are to estimate success only by the number of its adherents. None of the Methodist denominations are numerous in Scotland, and only a few of them are represented. Many causes are assigned for this, but the chief one we believe is, not that Methodism has failed in the work of conversion, but that a great number of those converted through her agency were members of Churches at the time of their conversion, and instead of associating themselves with the Methodists, remained in the Churches where they were already members. In England there is a larger class of non-church-goers, who have no tie binding them to any religious organisation. Nominally, they are perhaps counted as belonging to the Established Church, but their only connection with it is probably that they have been baptised and married there. The Episcopal Church in England is not a popular institution. It is the Church of the respectable and well-to-do people, and has always been opposed to the interests of the poorer classes. In Scotland, it is quite different. The Kirk is the bond of national life and union; it is the only public institution left which is distinctly national. It has a grand and glorious history. It has been the defender of the national liberties, and the advocate of popular rights. The people are bound to it by a thousand grateful memories and endearing ties. There have differences risen, and great secessions taken place, so that now the Free Kirk and the United Presbyterian Kirk have more adherents than the "Auld Kirk"; but these secessions have taken place in defence of a purer Protestant doctrine, and stricter Presbyterian government, so that they are even more national than the "Auld Kirk" itself. Except, therefore, in the large manufacturing towns, where the population is of a conglomerate character, the Scotch people are adherents of the Kirk. It would be thought a great disgrace if the children did not join the Kirk which their fathers founded, and in defence of which their "forbears" suffered and died; and it would be thought a great dereliction of duty if a person forsook the Kirk to associate himself with an English sect like the Methodists. The consequence of this prejudice has been, that numbers converted through Methodist agency have remained associated with other Churches, and the numerical increase of Methodism in Scotland has been very slow. But it must not, in consequence, be assumed that Methodism has been a failure in Scotland. In the first place, it has largely contributed towards the humanisation of the Scotch theology, toward the softening of the presentation of the Gospel, and toward the great revivals which have taken place during the last fifty years. The old hard, harsh, Calvinistic presentation is now a thing of the past, and in the kirks Christ is preached as the Saviour of the world. The severely cold and formal service has also given place to a brighter and more cheerful service, and Presbyterian worship to-day is a very much different thing from what it was before the Methodist missionaries crossed the Border. Further, the Methodist Churches of Scotland have supplied to the several denominations some of their ablest and most popular ministers, and so have largely contributed toward the success of Methodism elsewhere. The Primitive Methodists in Scotland are numerically a small body, but they have been intensely loyal and active, and have sent into the ranks of the ministry some of the most able and devoted servants of the Church. At the present moment, the men at the head of the intellectual institutions of the Connexion are Scotchmen. The Principal of the Manchester College is the Rev.

James Macpherson, who, we believe, hails from Edinburgh, and the Connexional Editor is the Rev. Colin Campbell M'Kechnie.

Mr. M'Kechnie was born in Paisley, in 1821, where a mission was established, and where at present there is a strong and prosperous church. He can claim on both sides a long Scotch pedigree. On the maternal side he belongs to the Clan Campbell, and has the blood of the sons of Diarmid in his veins. On the paternal side he springs from a Lowland family, and has thus in his nature the caution and determination of the Teuton, and the fire and passion of the Celt. On the father's side he inherits his self-possession, his strong practical nature, and his love of work; on the mother's side he inherits his fine susceptibility, his artistic instinct, his love of poetry, and his moral fervour.

In the early days of the Connexional history, the harvest was great and the labourers were few, so that those who showed any fitness for the work of the ministry were often thrust out before they had attained maturity of thought or even of physical development. Boy-preachers were not uncommon in the early days, and upon them was thrown labour that would have taxed the energies of full-grown men. Mr. M'Kechnie entered the ministry at seventeen years of age. The education he had received was very much higher than that prevailing in the denomination. Scotchmen have to thank John Knox for the advantages they have secured in the battle of life. His system of parochial schools secured for the poorest of the people a good elementary education. From the first Mr. M'Kechnie gave evidence of unusual gifts. His intellect was quick and bright, his imagination vivid, and naturally he had a rich and varied vocabulary. It is perfectly evident that it was purposed by God that in whatever sphere he was called to move, he should take a leading place. From the first he bore evidence of one of God's elect. Immediately after his conversion his devotion and earnestness in the cause of God excited attention, and singled him out as peculiarly fitted for the work of an evangelist. Various difficulties stood in the way of obeying the call of the Church, but these hindrances were only an occasion for the expression of his strong will; and while but a boy he joined the noble army of missionaries, and has the glory and honour of having shared the labours and sufferings of the fathers of the Connexion. The hardships, trials, and labours of the early missionaries of the Connexion are almost incredible. They had long journeys to perform on foot, because of the want of conveyance and their poverty. They had to preach every day of the week, and frequently had two and three services to conduct. They had to put up with the hardest fare and the poorest entertainment, and in consequence numbers of strong men had to surrender the position. It was a hard and laborious life, in which only the strongest survived. It was but natural that a boy like C. C. M'Kechnie, separated from a comfortable and happy home, where he was surrounded with indulgences and sustained by sympathies, should feel his position, and occasionally be haunted by the sense of loneliness and depression; but he was full of earnest enthusiasm, and was naturally of a buoyant and hopeful temper, and therefore he repined not. As he wandered through the villages of North Yorkshire and South Durham, preaching Christ the Saviour of men, he endured hardness as a good soldier of the Cross, and submitted cheerfully to the severe outward conditions of his life.

He early entered upon the duties of the superintendency, and had intrusted to his care most of the large and important circuits in the north of England. He was never much of an ecclesiastic, and paid little attention to the discussion of rules or the making of laws. He had, however, the secret of governing men, and by his large knowledge of human nature, his broad catholic sympathy, his tact, judgment, and sweet reasonableness, did more to build up into a solid church life and order, the crowds that were gathered into our fellowship than many of the ecclesiastics. The latter, by their narrowness and litigiousness, created schisms, and to them more than to any other cause do we owe the fact, that in the early days, as many converts joined other Churches as were retained. In all the churches of the north of England there are many who were converted through the labours of the Primitive Methodist missionaries. Mr. M'Kechnie was generally able to heal divisions, to minimise differences, and to encourage the spirit and bond of union. He had no need to seek authority in laws of Conference; he had no need to assert his office. His superiority, intellectual and moral, was felt, and men were honoured in being associated with him. Nor was it only that he was enabled to keep the converts, but he was the leading figure in some of the greatest revivals that ever took place in the Sunderland district. In Allendale, Weardale, and North Shields, great revivals of religion took place during his superintendency, in which thousands were won to the Saviour and the fellowship of the Church. The present writer happened once to call at a hairdresser's in North Shields when Mr. M'Kechnie was leaving the circuit. A number of men were gathered in the shop, and the theme of conversation was the minister leaving the town. Some of the speakers were Presbyterians and some Episcopalians; but they all agreed with the hairdresser, who averred, that Mr. M'Kechnie had done more good, had shown a larger loving spirit, and a greater care of the poor, than any minister that ever had been in the town. During his superintendency North Shields was the most powerful circuit in the Sunderland district. He had the happiest method of dealing with his colleagues, by which he awakened all their gifts, aided them in their studies, stimulated them to increased usefulness, and bound them to him by a strong tie of friendship. Every circuit improved under his management, and he was regarded generally in the district, and throughout the Connexion, as one of the most successful superintendents. Naturally, he is not of a robust frame. He is slimly built, and more fragile than strong, and his nervous organisation is so fine and susceptible that he works up his energies rapidly. His early hardships and labours, and his unremitting toil as a student and circuit minister, early told upon his health; so that while he was comparatively young his health gave indications of surrender. During his superintendency of the Newcastle-on-Tyne circuit he suffered a complete break-down, and was for a few years superannuated; but by rest and care he regained his health, and was appointed to the office of Connexional Editor. This office is held only for a term of five years; but when the five years term was expired, the Conference felt that he had shown such peculiar fitness for the position, and had rendered such unique and valuable service to the Connexion, that a special law was made in his case, and the gentleman appointed as his successor moved his re-appointment; and so year by year he has been re-appointed, and has held the position for what is equal to two full terms. In fact, it is recognised in the Connexion that if he should be compelled through failing health or from any other cause to retire, there is no minister so well able to fill his place.

While in circuit work Mr. M'Kechnie was very popular as a preacher, and his services were in demand in all parts of the Connexion. His preaching was not what is usually regarded as of a popular type, being too carefully prepared and too thoughtful for those who want merely a momentary excitement. It was the strong utterance of a living man who believed what he said, and said what he believed. He was not indifferent to art, but it held a subordinate place, and was so subdued as to assume the air of spontaneity; his imagery was sometimes most bold and beautiful. His imagination is most active in his mental life; it gives body and form to things spiritual; and we should think that he restrained it in preaching rather than stimulated it. He has a rare command of stately language, suitable to the high order of his thoughts, and when the fire of his strong passion flashed like an electric spark through a discourse, it gleamed and burned like a star. Some of his pulpit and platform efforts were attended by extraordinary results: he could hold his audience breathless or rouse them to exclamation.

Despite his extraordinary labours, Mr. M'Kechnie, from his entrance into the ministry, paid great attention to the culture of his mind. The original furnishing of his mind was of an unusual order. He has the intuitive intellect and a fine poetic sensibility. He is quick in perception, and extremely sensitive to the finest influences. He sees truth, receives it by inspiration, and feels the glow of it warming his whole nature. All his generalising faculties are largely developed, and he has a rich endowment of ideality and sublimity. On the other hand, his logical faculties are all full and active, so that he is never satisfied with his position unless he has reasoned it. This is an unusual combination of gifts, and while it ensures greatness also involves many penalties. From the interaction of the two intellects he will have had to suffer from doubt and fear. His mystic intellect will have hungered after the supernatural; while the cold, reasoning intellect will have lifted up barriers and caused the other to halt and limp; and so his heart will have been tried with the sorrows of yearning desire and dark doubt.

His course of study was at first such as to strengthen the logical intellect. He naturally familiarised himself with the intricacies of metaphysical theology, the transition from this to mental science was easy, and these formed for many years the principal themes of his deep meditation: they established and confirmed the philosophical habit of his mind. This early habit of thought still clings to him, and it is impossible to hear him speak, or to read anything from his pen, without being impressed with his mastery of method. He immediately pierces to the heart of a subject, and points out its causes and consequences. In later years, he has greatly enlarged the scope of his studies, and has a wide, liberal, and accurate knowledge of literature. This has been a positive benefit to him, because it has given play to imagination and the powers of the intuitive intellect, and we judge that he is now more quickly responsive to the spiritual than even in his early life. His intellectual powers are lubricated and enriched by a pure flow of natural humour, which occasionally, when he is denouncing evils, takes a slightly acid tincture, but usually is warm and human. In his speculative movements he is able to reach such altitudes and gain such clearness that he sees the humorous side of all positions, and a flash of humour often reduces the position to simplicity. He has a rich, deep, human sympathy by which he is almost more governed than by his reason. He has the wonderful power of putting himself into the closest contact with persons of the most opposite types of character, and sympathetically understanding them. He is full of large consideration, brotherly kindness, and generosity. According to his means he is liberal beyond most. His gifts are continuous, and he would deny himself of any legitimate pleasure to increase the well-being of others. It is this which gives him his great power over men, almost more than his intellectual power or purity of life. He has more warmly attached friends in the ministry and the Connexion than perhaps any other man in the denomination.

In 1849, with a few friends in the Sunderland district, Mr. M'Kechnie founded the *Connexional Review*, which was commenced with the title, *Christian Ambassador;* and he has since acted as its editor. In the early years he contributed largely to its pages, but in late years he has been principally engaged in editorial work. He edits monthly six magazines, and the work is unusually exacting, because the contributors, as a rule, have not had the training necessary to make them independent of careful revision. The work that he has done in the education of the ministry and the Connexion by his articles, and his editorial management, is almost incalculable. There have often been regrets expressed that he has not given to the Church and the world any great treatise worthy of himself, but the work he has done has been even greater than this, for it may be stated, as an unquestioned fact, that he has done more to excite into activity the thought of the denomination than any other man. He furnished an Introduction to "Greenfield's Discourses," and D. H. Woodcock's "Wonders of Grace." His power and influence over the young men in the ministry is very great. He is loved by them as a father, and revered as a great teacher.

Mr. M'Kechnie has been called, through the providence of God, to pass through the darkest and sorest trials of life. He has been stripped of his family, after seeing them to man's and woman's estate. But he has borne his sorrow with the most perfect Christian resignation, and has thus become more chastened and submissive.

In 1880, he was elected to the presidential chair. His is the only case in late years in which an election has taken place without a contest. There is no position to which his brethren would not gladly elect him, for there is no man in the Connexion so universally loved, honoured, and trusted. He has lived for the Connexion, to it he has given his great gifts, the flower and labour of his youth and manhood; and his high character, great abilities, and noble generosity, have awakened for him a deep and universal love.

In 1881, he was a member of the first Methodist Ecumenical Conference, held in London, and his name is recorded amongst those who took part in the deliberations of that assembly of representative Methodists from all parts of the world.

H. G.

Joseph Wood, M.A.

[*Born*, 1829 : *Entered the Ministry*, 1851 : *Still Living.*]

THE attention that is being given to the religious welfare of the young by all sections of the Christian Church is one of the most hopeful signs of the times. The progress made in this department of Christian activity during the last few years is truly marvellous. Prejudice and error long held sway in the Church in relation to the young, to her great loss and injury. But truth is now gaining ground on all sides, and a department of Church work, which for many years was regarded with indifference, is now seen to be of the very first importance. Young disciples are no longer barely tolerated, but welcomed and encouraged, and the best talent of the Church is set apart for their nurture and guidance. In short, the Church is at last recognising that her hope for the future lies in the young, and every effort is being put forth to make the Sunday school in the truest sense the "catechumen department of the Church." In thus devoting special attention to the young, Primitive Methodism is but returning to the spirit and practice of her chief founder. As is well known, Hugh Bourne never lost an opportunity of addressing the young. He was intensely solicitous for their salvation. In the sanctuary or the street, on the camp ground and in the homes of the people, he found an audience among the young, and spoke to them of heaven, of hell, and a Saviour's love. Many of the elders in the Church to-day remember the old man laying his hand upon their heads, and recall his earnest and kindly admonitions. In the Consolidated Minutes of the Connexion, which bear so strongly the impress of its chief founder, evidences of Mr. Bourne's deep solicitude for the salvation of children may still be seen. In the regulations for conducting those camp-meetings, which played so important a part in the origination of Primitive Methodism, it is stated that at least one sermon on such occasions shall be addressed to children. While, however, the Connexion never wholly neglected the young, in common with many other Churches it did not for many years devote that attention to its Sunday schools that their importance demanded. Many of these schools were Connexional only in name,—some were connected with unions outside the denomination; discipline was lax, methods and organisation defective, and their connection with the Church merely nominal. While much remains to be done, a great deal has, nevertheless, been accomplished. The Connexion now possesses a well-organised Sunday-School Union, with a General Committee and Secretary, district and circuit committees, having the entire oversight of the schools. The result is seen in the widespread awakening to the vast importance of the young that has been witnessed throughout the Connexion, and the rapid advancement of the schools in general efficiency. With this great and beneficent movement no name is so intimately connected as that of Joseph Wood. The Sunday-School Union owes more to him than to any other man in the Connexion. At the outset, the movement had to contend with no small amount of prejudice and misunderstanding, but, under the judicious management of its first Secretary, these difficulties have been surmounted, and the Union is now an accomplished fact. It must not be supposed that this is the only movement with which Mr. Wood has been closely connected. Before our sketch closes it will be seen that he has had a hand in nearly all the great changes that have taken place in Primitive Methodism in recent years. But he is best known to the great bulk of the Connexion as the chief founder and first Secretary and Agent of the Connexional Sunday-School Union.

Joseph Wood was born 23rd April, 1829, at Ipstones, near Cheadle, in the north of Staffordshire. His parents were farmers, of good family and social position. He comes, moreover, of an old family, the pedigree of which has been traced back several centuries. His ancient lineage and rather aristocratic connections have not been without their influence upon his character. Whatever we may say to the contrary, in these democratic times, there is something after all in birth and blood. To this, we think, may be traced in no small measure that fine sense of self-respect, and that slight air of semi-conscious superiority which have always distinguished him. He can speak with authority, and occupy the highest positions as one "to the manner born." His father's name was Joseph, as has been the case with the eldest son in the family for many generations. He possessed a fine physique—a feature which has characterised most of the family. The subject of this sketch has sometimes remarked that he never met with a stronger man than his uncle Samuel, nor a finer-looking man than his uncle John, nor a more handsome woman than his aunt Anne. Mr. Wood's father, and all his uncles on the paternal side, were noted for their sociality. No harvest festival or social gathering was considered complete without one or more of them. They were all racy, witty, humorous, the life and soul of any society they entered. This gift they inherited from their father, who could with a few words and a comical look convulse a roomfull of people with laughter. To the eldest son, the father of our subject, this sociality was somewhat of a snare, for to the end of life the glass was a temptation to him; and though he often attended Methodist meetings, and sometimes prayed on these occasions, he lacked religious decision, and never became a member of the Church, unless it was of the Church of England. All the members of the family were distinguished by fine business qualifications. Two of Mr. Wood's uncles accumulated great wealth, and bequeathed large fortunes to their children, several of whom reside to-day in the halls of Derbyshire. Mr. Wood's mother was the daughter of Mr. James Plant, of Golden Farm, near Leek, Staffordshire. Her parents had a large family, amongst whom were a number of fine-looking men and women. She was lower in stature than most of them, but was a very strong and comely-looking person. She possessed a superior and well-balanced mind, and in the management of her dairy, her house, her family, as well as in her judgment of cattle, of which she was very fond, she so excelled, as to be spoken of as one of the cleverest women in the country. She was, moreover, a *good* woman, remarkable for her kindness to the sick and ailing in the neighbourhood; she did not, however, experience pardoning mercy till a few weeks after her son's conversion, and about two years before her death. Mr. Wood comes of a long-lived stock. His father and grandfather both died at the age of seventy-four, and though his mother died at the comparatively early age of fifty-two, of an illness brought on by severe colds, her father and mother reached the patriarchal age of ninety-two and ninety respectively. We have dwelt somewhat lengthily upon Mr. Wood's ancestry,—first, because he has one, and one, moreover, of which, on the whole, he may be proud; but chiefly because we believe his personality is largely the result of a fine blending of the best qualities of his ancestors on both the paternal and maternal sides.

The first six years of Mr. Wood's childhood were spent at Ipstones, and the following six years at Cheddleton Park Farm, whither his parents removed. He remembers having during this period several narrow escapes from death. On one occasion, he fell into a well; on another, a cart shaft fell upon him, and rested upon his neck. The third was characteristic and prophetic. He had one day wantonly disturbed a wasps' nest, and was nearly stung to death. We take it that he has disturbed a few hornets' nests since the days of childhood; and though he has occasionally had to pay the usual penalty, he has survived the infliction, and has generally in the end come off victorious. The writer has known one or two youths who had a passion for attacking hornets' nests, and has observed that the tendency has invariably re-appeared in a slightly altered form in maturer years. When about twelve years of age, young Wood removed with his parents to the Whim Farm, Monyash, Derbyshire, which had previously been occupied by his grandfather and great-grandfather. He received his early education at a school at Cheddleton, and subsequently attended the village school at Monyash. At a very early age he gave evidence of that passion for books which so rarely fails to manifest itself in those who are destined to intellectual and literary eminence. At school he was bright and quick at learning, and gave indications in various ways of possessing more than an average share of capacity. He gradually rose till he became the head of the school, and the "fellow" of the master. He remained at school till he was about seventeen, when his masters candidly confessed that they could not take him any further, and his school days were brought to a close. His first religious impressions were received at the Wesleyan Sunday School, Cheddleton, but he does not remember a time when he was not under gracious influences, or did not love the Saviour, except for a few years when in his teens. He then lost that consciousness of the divine favour which he had had from infancy. Had he been properly nurtured and instructed, this would not have occurred. His infancy and childhood were the Lord's till about the age of thirteen. During the three or four years that followed, though powerfully wrought upon by the Holy Spirit, he remained in a backsliding state. His conversion was his reclamation. It took place at Monyash, among the Primitive Methodists. Two or three pious females had the most to do with it, but a number of things combined to bring him to decision for Christ. A terrific thunderstorm, and a sermon by a local preacher from "The wages of sin is death," made a powerful impression on his mind. He surrendered himself to the Saviour, and found peace in a field on his father's farm. Subsequently, his mother, brother, and three sisters were all converted. His brother became a popular and successful local preacher, and some years ago finished his course and entered into rest. Three sisters still survive, and are members of the Primitive Methodist Connexion. Mr. Wood's conversion took place when he was between sixteen and seventeen years of age. A year after this his name appeared on the preachers' plan as an "exhorter," and at twenty-one he was invited to enter the ministry. He hesitated, then refused. Good business prospects, a restless longing for the stir and bustle of life, and a consciousness of capacity to play no mean part in the commercial world, combined with the entreaties of friends, all made it difficult to accept the clearly expressed call of the Church to the ministry of the Gospel. Fortunately, however, there was one at hand capable of discerning the exact state of the case, and possessing sufficient honesty of character and directness of speech to bring it home to the youthful would-be Jonah. "If you do not go into the work," said the Rev. Adolphus Beckerlegge, "the Lord will kill you, and send you to hell." That was sufficiently strong language, but perhaps not less true than strong. At such a time force is of more consequence than elegance. The good man's insight showed him that the youth had reached a serious crisis in life, at which a false step might prove irreparable. How many at such a time have weakly chosen worldly advantages and selfish indulgence, in preference to the hardships and comparative poverty of the ministerial calling! And, alas! in how many instances the consequences have been disastrous! Nothing has prospered with them; and in some cases, not only has the coveted worldly good eluded their grasp, but their religious life has waned and died.

Happily Mr. Wood consented to obey the Church's call and enter the regular ministry. His continuance therein he, however, conditioned on the Lord's granting success. He resolved that if the divine nature of his call was not confirmed by signs following his ministry, in the shape of conversions, he would conclude he had mistaken his vocation and return home. In January, 1851, he commenced his labours in the Hull Second circuit. As is well known, Hull is the metropolis of Primitive Methodism, and the demands upon the mental resources of a young probationer would be at least equal to those of any part of the Connexion. It soon became evident that the young preacher was of more than ordinary ability and promise; his sermons were from the first remarkable for clearness, vigour, and freshness, and were accompanied by such spiritual power that he hardly knew what it was to preach on a Sabbath without seeing somebody converted. It is not surprising that he was not long in abandoning all idea of returning home. By diligent reading and hard study he set himself to secure a thorough qualification for his work, and the four years of probation rapidly passed away. In recent years it has become by no means an uncommon thing for a young minister to travel four and even five years on his first station. But it was almost, if not quite, unprecedented in the Connexion when Mr. Wood entered the ministry. Yet such was the esteem in which he was held, that, in spite of law and custom, he remained in Hull Second till the close of his probation. On finishing probation he married, in 1855, Miss Henrietta Leonard, fourth daughter of Mr. John Leonard, a corn merchant of Patrington, in Holderness. He has had five sons and six daughters, eight of whom are now living. His second circuit was Hull First. Such a short removal is of itself conclusive evidence that he had a "good report among the brethren," and indicates that he must have gained some reputation for mental wealth and pulpit freshness. At this time he attended with great care to the cultivation of his mind. For several years he studied under several masters with a view to matriculation at one of the universities, but the multifarious duties of a minister's life, the care of large circuits, and the distraction consequent upon becoming engaged in various Connexional affairs, upset his plans. He subsequently travelled in the largest circuits in the Hull district. Doncaster, Driffield, Scarborough, Louth, Grimsby, Hull Second a second time, Leeds Third, and Grimsby a second time, have been favoured with his ministry. Every circuit in which he has travelled has enjoyed prosperity. In several instances this prosperity has been very remarkable. Grimsby circuit became three, and its four ministers are now increased to eight. During his superintendency of the Leeds Third circuit, in three years the membership increased sixty per cent., the income was doubled, and considerable progress was made in every department. Mr. Wood's popularity as a preacher soon extended beyond his own district, and early in life he became known to the Connexion at large. His writings greatly increased and extended his fame. He has long been well known as an able contributor to the Connexional periodicals, especially the *Quarterly Review.* Subjects suited to the times on questions theological and political have been brought before the readers of the *Review* by his facile pen. Turkey and the Eastern Question, Ireland and the Irish Question, and Gloucester and its Worthies, have received exhaustive treatment at his hands. But the work which has done most to make him known as a writer, and which is likely to live in future years, is his charming biography entitled, "Sunset at Noonday; or, Memorials of Mrs. J. T. Robson, of Hull." Mrs. Robson was a gifted and devoted member of the Primitive Methodist Church, who was suddenly cut off in the midst of life and usefulness. On the title page of those beautiful memorials of a holy and useful life, is the touching and appropriate motto, "Her sun has gone down while it was yet day," and the work is fitly dedicated to the Christian Sisterhood of all Evangelical Churches. The book is remarkably well written, and displays unquestionable ability throughout. The interest is sustained from the first page to the last. The parentage, childhood, early womanhood, and married life of Mrs. Robson, are skilfully passed under review, and the whole abounds with wise counsel in relation to each of these periods of life. A more touching and beautiful description of a Christian character, a Christian home, and a Christian life it would be hard to find, while the pathos of Mrs. Robson's early death is well brought out by the writer. The work is marked by originality, literary culture, great insight into character, great mastery of principles, and a considerable faculty of arrangement and description. It is in fact one of the best-written and most popular biographies in the Connexion. It has run through several editions, and Her Majesty Queen Victoria has been graciously pleased to receive it into her household, and has testified her high appreciation of its merits.

Mr. Wood was early honoured by being elected a delegate to the Annual Conference, and perhaps he has been as frequently, if not more frequently, a member of the Conference than any man of his age. And he has never been an obscure member of that assembly. He is not the man, under any circumstances, to hide his light under a bushel. He has too much natural ability, aspiration, and conscious power for that. Moreover, we should judge he is by no means weighted with any undue deference for authority, and being a man of convictions, he will not fail to find an opportunity for giving them expression on all occasions when he deems it desirable to do so. Another circumstance which has given him prominence in the Conference is the possession of considerable legislative faculty; he has never been impressed with the idea that finality has been reached in regard to Church polity, and for the last twelve years there has been only a single Conference that has not had some of his legislation before it. And as none of this legislation has been rejected, all having passed into law, it is evident he will leave no inconsiderable mark upon the polity of his Church. This will be all the more evident if we remember the radical and sweeping character of many of the movements with which he has been associated. Among these may be mentioned the Equalisation Fund, which for good or evil has nearly become Connexional; the enlargement of representation in Conference; the system of stationing ministers by invitation; the Connexional system of stationing, or the "breaking down of the district barriers," as it was called; and the movement in favour of a new hymn-book. We have already intimated that Mr. Wood was closely identified with the formation of the Connexional Sunday-School Union. When it was first decided to form such a Union, difficulties of no common kind stood in the way; many of the schools were identified with other Unions, and large numbers looked with distrust and suspicion upon the new Union, fearing undue interference with their management and independence in general. Under such circumstances, it was of the utmost importance that a suitable Secretary should be secured for the new union. Mr. Wood's well-known administrative ability and organising power, his unquestionable capacity and sympathy with the young, pointed him out to the Conference, and to the Committee of the Connexional Sunday-School Union, as eminently fitted for the position. He became Secretary of the Union in 1874, and the following year he was set apart for the work as Agent and Secretary. The arduous and delicate duties of this office he discharged with consummate ability for seven years. During this period the Union was thoroughly organised; suspicion and distrust were allayed; the rules and regulations pertaining to Sunday schools revolutionised; and the entire Connexion aroused, as it had never been before, to the vast importance of Sunday-school work. Towards the realisation of these important results, we take it the Secretary contributed a very material share.

In June, 1875, a great trouble—for so he appears to have regarded it—overtook Mr. Wood. For months he did his best to keep this trouble a secret, and had it not been published in a paper by the representative of a college, it would probably have been unknown to this day. The council of the Indiana Asbury University, which is located in Greencastle, some forty miles west of Indianapolis, conferred upon him the honorary degree of M.A.

"It may be necessary," said a writer at the time in the *Primitive Methodist*, "as we have heard so much about American degrees and American colleges, to say that the University that has done our friend the honour is no 'Livingstone University,' whose history is brief and partly written of fancy, and which has done a good, or rather an extensive traffic in degrees in this country. In the magnificent halls of the Indiana Asbury University are found upwards of four hundred and fifty students, and its 'faculty' is made up of gentlemen whose names figure among the scholarly of the world. It is under the control of the several conferences of the State of Indiana, and is conducted on the most liberal principles. It was founded and is maintained for the benefit of every class of citizens and of every religious denomination, whose sons are admitted to equal advantages and privileges of education and to all literary honours according to their merits. The University is too exalted in character and too good in purpose, either to give away or sell the honours which the Government by charter has put into its keeping. It is dishonourable to the last degree either to beg or buy a degree, as too many have done, in and out of the Church; but when conferred, as in the case of Mr. Wood, in recognition of personal ability, or, as in other cases, in honour of our Connexion, they should be worn without shame."

In 1879 Mr. Wood was elected to the office of Conference Secretary. In 1881 he became Vice-President, and the following year his brethren elected him by a large majority President of the Conference—the highest honour they had it in their power to confer. The Presidential Address which he delivered on the occasion was quite unusual in its scope and ability, and made a considerable impression on the Conference and the Connexion at large. On the expiration of his term of office as Sunday-School Agent and Secretary, he resumed the active ministry as the superintendent of the Grimsby First Station, where he is now labouring with his accustomed acceptance and success.

Mr. Wood has a fine presence—no mean advantage to a preacher.

"He is tall, erect, rather slimly built, has a long neck and sloping shoulders, a high head, a long face, a long, flowing, and handsome beard of a ginger colour, and all the lines in his personal configuration show a marked tendency towards the perpendicular. His hair is light, straight, and of fine fibre, is getting thin on the top of the head, but still retains its original colour. His features are good, his eyes blue and rather full, with a sparkle of kindly humour playing about them. Indeed, he impresses an observer as rather good-looking, and on nearer acquaintance is found to be an exceedingly pleasant and agreeable man."

His power of endurance, and long-sustained mental effort, has been abundantly shown during his term of office as Sunday-School Agent and Secretary. The strain upon him during some of those years must have been very considerable. Having to travel about the country, preaching and lecturing, and holding conferences of teachers, in addition to the large correspondence entailed upon him, it may well be supposed that only a man of very considerable working power would be equal to this office for seven years at a stretch. In mental perception he is quick and clear, while his power of concentration is equally developed, thus enabling him to fix his attention upon a given subject until he has thoroughly familiarised himself with all its bearings and details. His faculty of arrangement and organisation, while making him highly successful in circuit administration, also enables him to array facts and arguments, and present them in a lucid and telling form to others. His humour is considerable. This characteristic, which, as we have seen, runs in the family, comes out in various forms in the pulpit, the platform, and the Conference hall. It is however kept well under restraint, and made strictly subservient to the main purpose he has in view. His keen eye for the ludicrous enables him readily to turn the argument of an opponent into ridicule, and in debate especially his power of sarcasm is wielded with considerable effect.

Mr. Wood has been an extensive reader. A man's library is not always an evidence of the extent of his reading, or the character of his intellectual make-up. But where books are evidently purchased to satisfy the mental and moral cravings of the purchaser, and especially when considerable sacrifices are required to obtain them, as is generally the case with a Methodist minister, a large and valuable library may be taken as an indication of wide reading and considerable mental culture. Few Primitive Methodist ministers possess a library equal in variety and extent to that of Mr. Wood. An examination of its shelves will reveal pretty clearly the bent of his mind, if that is not already known. Theological, historical, practical, and especially poetical works, preponderate. Philosophy and science have evidently not been neglected, but the intellectual proclivities of the owner are evidently in the direction indicated. A goodly number of works on Christian evidences, all the standard Methodist works, such as those of Wesley, Fletcher, Clarke, Watson, Jackson, Pope, and a number of minor lights, have evidently been not only read but carefully studied. But the number of works of poetry, hymns and hymn-writers, is perhaps the most striking feature of the collection. Here are the whole of Gilfillan's Edition of the Poets, all Charles Wesley's poetic writings, and in all some two hundred and fifty volumes of hymns and poetry. We are not surprised that the owner of this splendid collection should have taken the lead in the movement for a new Primitive Methodist Congregational Hymn-book. The characteristics of Mr. Wood as a preacher will be evident to those who have not heard him, from what has been said of his mental constitution and course of reading. As a preacher he is thoroughly Methodistic and eminently practical. He is earnest and devout, lucid and vigorous, fluent and occasionally eloquent. He possesses a fine voice, not deep, but clear and silvery, which is on the whole used with effect, his style being free and conversational, but just a trifle too level. His sermons are marked by clearness of arrangement, masculinity of thought, and directness of aim. There is no laboured rhetoric or turgid eloquence, but such an earnest, forceful and lucid presentation of the truth as rarely fails to reach the hearts of his hearers. He aims at being " apt to teach," and regulates the subjects of his discourses by the circumstances of the time and the requirements of his people. After one of those great ingatherings of converts to which he is no stranger, that the " babes in Christ " may not mistake their experience, and in order to their growth and nurture, he will deliver a series of discourses on the leading Methodist doctrines, suited to the capacity and condition of his hearers. He also believes in taking hold of the lessons of Providence in the great calamities that occur from time to time. On such occasions as the earthquake in the islands of Ischia and Java, the fall of the Bradford chimney, and the Tay Bridge disaster, he has preached sermons by special announcement to crowded congregations. This indicates not only the possession of abundant mental stores, but of a certain quickness of mental action. Mr. Wood's power in this direction has enabled him occasionally to render important service to the cause of Christianity. When stationed in Doncaster some twenty-six years ago, Charles Bradlaugh, then known as " Iconoclast," visited the town and lectured on "Jesus Christ, the Impossibility of His Life and Character as narrated in the Gospels." The lecture took the town by storm. The faith of many was shaken, especially among the employés of the Great Northern Railway, of whom there were about two thousand. " Where are the parsons ? " was the common inquiry; "is there nobody can answer him?" Mr. Wood at once circulated bills announcing that he would preach a sermon on the following Sunday evening, in the Spring Gardens Chapel, on "Jesus Christ, the Certainty of His Life and Character as narrated in the Gospels." The excitement in the town was tremendous. Some of the bills were sent to the infidels of Sheffield, and a number attended the service. The Chapel was crowded in every part, and large numbers could not gain admission. For an hour and twenty minutes the preacher discoursed on the theme announced, and the service was one of the most successful he ever held. It will be seen, therefore, that Mr. Wood is a " workman that needeth not to be ashamed, rightly dividing the word of truth." He is now fifty-five years of age, and has spent thirty-three years in the Primitive Methodist ministry; yet in physical strength and mental vigour he is still a young man, and will, we trust, be permitted for many years to employ his matured powers and ripened experience in the service of that Church of which he is a distinguished ornament, and which he has so long and so faithfully served.

R. J.

John Atkinson.

[*Born*, 1833: *Entered Ministry*, 1854: *Still Living.*]

THE Rev. John Atkinson, the present Secretary of the General Missionary Committee, is one of the most active and influential ministers of the Primitive Methodist Connexion. He is now in the prime and vigour of life, and occupies a position for which he is peculiarly well fitted, and in which his influence is powerfully and generally felt in the denomination. He is above the medium height, well-proportioned, and firmly built, and enjoys general good health. His bearing is deliberate, his gait slow, and he has a tendency to stoop in the shoulders and lean forward. His hair is light brown, getting thin on the forehead and slightly sprinkled with grey. He wears a full beard and moustache. His face is of a Grecian type, his features being cleanly cut and regular in form. He has keen grey eyes, which in repose have a mild expression, but they can kindle into great brilliance; they are overhung by shaggy eyebrows; these fringe the base of a somewhat sloping and dovelike forehead, which shows a fair development of the perceptive and reflective organs. His complexion is pale but healthy. His intellectual and executive organs are all largely developed, and wonderfully well harmonised and balanced. The face and head indicate a cultured mind within; and it is clear to the most casual observer that he is a man of unusual clearness of perception, strength of reasoning faculty, and firm determination. The general impression he first produces is, that he is calm and self-contained, knowing well his own mind, and confident of his opinions. He is susceptible of excitements, but they are of an intellectual character, and must have considerable volume of strength. Trifles do not disturb his mind, and he never wastes his strength. It is his great economy of power which enables him to do so much work without haste or weariness. He has nothing of the conventional "parson" in his external appearance. He dresses in rather a secular habit, and exhibits a contempt for the externalism and drapery of his profession. He might be a scientist, or college professor, or newspaper editor, from what can be known by his outward habit. He is a very prominent figure in the Conferences and general courts of the denomination, and wherever present he is felt to be a leading spirit. As he rises to speak in debate, he stands with his head projected forward, and his right hand stretched out, making emphatic use of the index finger. His voice is deep and strong, and well under control. He has an excellent command of choice, accurate, and clear language. When he gets into the heart of his subject, he speaks with a slow uniform emphasis which sounds like the measured tread of an army. His delivery is very forceful, and at times, when he allows his emotions play, full of tender persuasiveness. He speaks with an apparent strain upon his vocal organs, but this arises from the very strength of his ideas, and the power of his convictions. He speaks only what he believes and feels, and though it is evident he despises the tricks of oratory and the rules of eloquence, the truthfulness and moral sincerity of his speech make a powerful and lasting impression. Any person listening to him feels sure that he is speaking what he thinks to be true, and whether they agree with him or not, they cannot fail to respect him. He is manifestly endowed with great power of mental concentration, which, with his rapid facility of intellectual analysis, qualifies him to grasp at once the central principle of any subject in debate; and this, supported by his large logical faculties, enables him to follow an argument with careful precision, and to brush aside at once all irrelevant matter which mystifies and bewilders others. He is as good a thinker on his legs in the heat of a debate, as when calmly sitting in his study, and speaks always with the greatest correctness. His keen perception, quick analysis, and relentless logic, backed by the great force of his character, and tenacity of purpose, make him an extremely awkward antagonist to have to meet in debate. Though his language is always clear and well chosen, there is nothing of an ornamental or poetical nature in it. He seldom uses a metaphor or figure of speech, and yet his style, though neither ornate nor flowing, is striking and effective on account of the severe accuracy and scientific precision of his language. He sees clearly himself, is fully convinced of the correctness of his view, and is self-possessed and calm in his statement. He strikes an observer as indifferent to applause, and as despising those tricks by which some flatter their hearers and win a momentary victory. If he carries his point in debate—and he usually does—it is by sheer force of conviction. He deals with the reason and judgment of his auditors, and not with their feelings. His comprehensive knowledge of Connexional law in principle and detail; his power of dealing with the most complicated cases; his great resource and patient mastery of detail, with his rare faculty for organisation, make him one of the most powerful men in the Conference, and have long singled him out as an administrator. He is one of the hardest-working men in the denomination. As a circuit minister, he superintended some of the largest circuits in the Sunderland district; and, during his term of office, built some of the largest and best chapels in the locality. He also acted as secretary for the District Committee and the Chapel Committee, which offices as he filled them involved as much work as was sufficient for any one man. He served on several Connexional committees, and, at the same time, did as much literary work as a person might do who was exclusively given to literature. Those who knew him intimately were surprised at the amount of work he got through; while, at the same time, he always seemed to have time to spare to entertain a friend or engage in the hospitalities of life. His knowledge of chapel building is so full and exact that he saved to the Connexion many thousands of pounds, and improved the whole character of our religious buildings. Since he has been in the office of Connexional Missionary Secretary he has largely reorganised the method of work, and has been enabled to clear the Society of a crushing debt that has paralysed it for years, and we are sure his term of office will mark a new departure in the work of the Society. From his position, his talents, his personal character, his knowledge of Connexional law and usage, his power of organisation, and his management of men, no single man at this time is exercising a more powerful or beneficial influence upon the Primitive Methodist Connexion.

Mr. Atkinson is, in the best sense, a self-made and self-educated man. There is an unusual number of self-educated men in the Primitive Methodist ministry; men who, by force of character and native talent, have raised themselves from obscurity. The value of personal religion as an educative power is not sufficiently appreciated, because we are in the habit of confounding means with ends, and assuming that education consists in the use of certain forms. It is usually supposed that an educated person must necessarily be one that has passed through the forms of the schools; whereas it is often found, in the presence of the actualities of life, such men completely fail, and are helpless. They may have attained some theoretical knowledge, but have not learned to think or to use their own faculties; while other men, who have had little opportunity of school training, show a vigour and independence of mind, a perspicuity and precision of thought, and a clearness of perception and discrimination, which show them to be truly educated and intelligent. It is amazing the amount of superstition which still obtains in relation to this subject, and how people fail to see that the awakening of the mind to the independent use of its own powers, is true education, and that whatever tends to that is a means of education. The personal realisation of the great truths of religion is one of the most powerful mental stimulants that is experienced in life; they appeal directly to all that is deepest and most spiritual in our nature, and call into the most intense and sustained activity the faculties of the soul. He who has wrestled with the great problems of religion, who has fought his way through darkness to light and confidence, who has communed in the depths of his own heart with the mysteries, and has solved for himself the great questions of God and immortality, has passed through an educational process grander than that of any of the schools, and cannot fail to be an intelligent man.

Concerning Mr. Atkinson's childhood and early life little is known.

He was born in 1833, at Kirby Lonsdale, near to Kendal, in Westmoreland. When nine years of age he was left an orphan in the world, with no relative to exercise oversight or take care of him. A mere child, and friendless, he began the sore fight with the hard world for a bit of bread, and knew the pinch and sorrow of the poor. His early experience has left a deep and lasting impression upon his nature, and is one of the most powerful constraints in his ministry. To a casual observer he seems cold and severe, but he is easily moved by a tale of pity, and is immediately responsive to the cry of need. His sympathies are with the poor, and his knowledge of their sorrows enables him to adjust his work for their help. He is not simply careful for their highest—their spiritual—interests, but also for their temporal well-being, and is in most hearty sympathy with all action to improve the conditions of their life. In consequence of having to go to work at so early an age, he had not much opportunity for schooling, but he profited by such advantages as he possessed. He attended a Sunday school in connection with St. Thomas' Episcopal Church, Kendal. His Sunday-school teacher was a man of rare devotion, tact, and ability. He was named Robert Wallace. It is probable he passed through life unknown beyond a very limited circle, and unconscious himself of the work he had done for the Church and the world, and that now he sleeps peaceably in some quiet, unknown grave, yet he did a service for Mr. Atkinson, of which the world may be grateful. He was a bank-clerk, and lived in a quiet way. He was a bachelor, and had no immediate relations. He took a personal interest in his scholars, and acted as a guardian, seeking to advance their interests in every way possible. His sweet mild disposition, and gentle manners, his kindness and self-denial, presented to the boys a noble example. He was most untiring in his endeavours to teach his scholars the truths of the Bible, and especially to show their bearing upon practical life. He was the teacher, friend, and counsellor, of the boys, by whom he was loved and respected. He seems to have been particularly drawn to the orphan boy, and over Mr. Atkinson he exercised a most powerful influence for good. Through him his mind was early disposed God-ward, and to self-culture. When he was about twelve years of age, Mr. Atkinson formed a companionship with a printer's apprentice, who was a few years his senior, and who introduced him to the Mechanics' Institute and the Working Men's Library. This companion was very imperfectly instructed himself, but he was enabled to afford a little help and guidance to his friend, and the two diligently devoted themselves to repair the accident of their birth and circumstances. There is something heroic and ennobling in the sight of those two poor boys, impelled by no influence but the native love of knowledge, spending their spare hours at the Mechanics' Institute, or groping their way in company through some instructive treatise. These two men—Robert Wallace the banker's clerk, and Henry Brockelbank the printer's apprentice—influenced the early life of Mr. Atkinson more than any other persons, and did a great deal towards the formation of those first principles and ideals which have so powerfully, though perhaps unconsciously, moulded his life and determined its course.

At fifteen years of age he went to Staveley, a village about equi-distant between Kendal and Windermere, to learn the trade of bobbin-turner. The relationship between the employers and the apprentices was on the paternal basis, but the condition of the latter was often hard and rough. Separated from the early ties and from the kindly services of his two friends, Mr. Atkinson suffered at first great mental depression ; but he fell back upon his own native strength, and in the midst of most unhappy environment preserved his love of mental culture. All the outward surroundings of his life were cold and uninviting, there was nothing to keep alive in his soul the higher elements that had been awakened, or to urge him to further endeavours to reach a nobler manhood, and wistfully he looked back to the happy days in Kendal, which he thought were gone for ever. The influences from without were too strong, and he was yielding to the rough, coarse life of the place when the great change occurred which altered the whole current of his life, and lifted him into the position for which he was naturally so well fitted.

The Primitive Methodists had a small chapel in the village, and were intensely active in evangelistic work. Several bobbin-turners had been converted, and were local preachers; and these, with the ministers from Kendal, kept up a series of revival services. The apprentices often went to create disturbance and spend an idle hour. Among others, Mr. Atkinson went one evening, with no thought but of sport. The preacher was Mr. Edward Almond, who still resides in the village, and is facetiously known as "The Bishop." When Mr. Atkinson entered the room the preacher gave out Charles Wesley's hymn—

"Depth of mercy, can there be
Mercy still reserved for me?
Can my God His wrath forbear?
Me, the chief of sinners, spare?"

The solemn manner in which the hymn was given out, the personal character of the words, and the peculiar experiences through which he had passed, made our friend feel very serious, and when the preacher repeated the lines—

"Lord, incline me to repent;
Let me now my sins lament;
Now my foul revolt deplore,
Weep, believe, and sin no more,"

he felt his heart going out with the prayer. Before the service closed, he felt the burden of his sin weighing upon his conscience, and he resolved to seek the love and forgiveness of God as the chief end of life. As might be supposed from the character of his mind, he had a long and weary search to find the entrance to the way of the blessed life. He was not to be deceived by a strong surge of emotional excitement, he needed satisfaction for his mind; and only through a dark travail of sorrow is it possible to reach confidence. In his perplexity and search for Christ, Mr. Mathew Taylor,—"Father" Taylor as he is well and worthily called,—rendered him great help, and watched over him with paternal solicitude. Here, among these simple unsophisticated people, in the quiet village hid among the hills, he found the great treasure, the pearl of great price, and became consciously an accepted and forgiven son of God.

A number of young men were converted in the revival which followed, and these were formed into a class for mutual improvement, without any person of education among them; and with few books, and little means of procuring such, these young men went through a course of training which was so thorough, that at least a dozen of them passed into the ministry of our own and other Churches. Several of them are Congregational ministers, some are serving in the Established Church, and others in the various denominations of Methodism. The course of study included grammar, logic, philosophy, and theology. The travelling preachers, on their occasional visits, gave great encouragement to the class, and rendered assistance in books and counsel.

Shortly after entering the Church Mr. Atkinson's name appeared on the plan as a local preacher, and in this capacity he gave evidence of great gifts and fitness for the work of the ministry. He was noted for his zeal, earnestness, and ability. After doing his duty all the week in the factory, on the Sundays he would travel great distances in that rough country district to preach to the outlying population, and he had the satisfaction of seeing many souls converted. He was known as a zealous and successful evangelist, and as soon as he was freed from the bond of his apprenticeship he was called to enter the regular ministry.

His first circuit was Shotley Bridge, in the county of Durham, which then covered a wide area, where there are at present several circuits. His first superintendent was the Rev. Moses Lupton, one of the most able men then in the ministry. He was familiarly known in the Connexion as "Moses, the Lawgiver." He was a severe disciplinarian, methodical, firm, and decisive. His influence upon our friend was very considerable; and to him he is in some measure indebted for his business habits, his love of ecclesiastical law, and his acquaintance with Connexional usages. In the later years of his probation he passed under the influence of Rev. C. C. M'Kechnie, which was altogether of a higher and more spiritual order. Under Mr. M'Kechnie's guidance he recommenced the study of philosophy, and soon made himself acquainted with the English and Scotch schools, and the famous masters of Germany. His intellect is of a peculiarly metaphysical cast, and in the subtleties of the master-science he found himself at home. Through the assistance of Clark's Foreign Theological Library he also familiarised his mind with German theology, and is deeply and widely read in the various schools. Immediately after finishing his probation he was appointed to the superintendency of the Stokesley circuit, which involved the cares of a station; but he did not allow this to interfere with the work of self-culture, or the pursuit of knowledge.

He has since superintended some of the largest circuits in the Sunderland district, and at a critical period was elected the Secretary for the General Missionary Committee.

From an early period in his ministry Mr. Atkinson became a writer in the Connexional *Quarterly Review*, and through its pages has contributed largely toward the higher education of the denomination. Many of his articles on philosophy and theology are worthy of finding a more permanent form, and of having a wide publicity. His contributions frequently brought him into correspondence with the leaders of thought in the philosophic and theological world, and the late author of "The *à priori* Argument for the Existence of God," thanked him for his exposition and defence, which he has acknowledged was the ablest he had seen. His habit of thought and course of study had been exclusively of a severe character, and it was thought that he was wanting in imagination and the lighter movements of the imagination; but the series of articles he contributed to the *Primitive Methodist Magazine* on the English Lake District, vindicated his right to poetic sensibility and graphic descriptive power. Besides his contributions to the *Quarterly Review*, and the various magazines of the denomination, we are disclosing only an open secret in stating that he is the principal on the staff of the judiciously-conducted newspaper, *The Primitive Methodist.*

A casual observer is apt to regard him as rather unsocial, but on closer acquaintance this impression is wholly removed by the geniality of his manners, the kindness of his disposition, the warmth of his heart, and his large considerateness. He is one of the truest friends, the most unselfish companion, and the kindest neighbour whom a man could know. He has the power of attaching others to him with indissoluble bands, and exciting in them a love and attachment that nothing can sever. We judge he has lost few friends in the journey of life. A man of such a positive temper could not fail to make opponents and drive some from him, but they have been few in comparison to the number he has won, and by his influence, example, and precept, helped up to a larger and fuller life. He has known the discipline of sorrow. He has been called to bear a full share of the bereavements and trials of life, but they have in no way embittered his spirit or lessened the bright hopefulness of his heart; in fact, they have deepened his sympathies and enriched his life, and made him a more spiritual and able minister of the gospel of God.

Mr. Atkinson is recognised throughout the Connexion as one of the leading men of the denomination; he has already rendered service as Conference Secretary, and we are sure that it cannot be long before he is called to occupy the chair as President, and he is well fitted to grace that position. Apparently there are many years of useful labour before him, in which he may render great service to the Connexion which has done so much for him and many others, and to which he is so loyally attached, and such a worthy son and servant.

H. G.

William Graham.

[*Born*, 1835 : *Entered the Ministry*, 1860 : *Still Living.*]

WHEN in 1860 William Graham entered the Primitive Methodist ministry, the Connexion was celebrating its jubilee. During the fifty years of its history a marked change had been effected in the practical life of the people of England. The social condition of the working classes had been improved, the conscience of the nation had been quickened, and the morality of the people was better than that which obtained at the beginning of the century. The Primitive Methodist missionaries had succeeded in establishing churches in every quarter of the United Kingdom. As these churches had been built up almost entirely on ground unoccupied by other sections of Christians, and in not a few instances out of material regarded as hopelessly bad, it may be fairly claimed that the work of the Connexion had contributed partly to the improvement which had come over the morals and life of the country. Men were not rare at that time who had known Primitive Methodism from the commencement of its history, and the more observant were not slow to discern that a change was coming over the Connexion itself. The old methods were not wholly abandoned, but they were undergoing considerable modification, and the men who were now the most active agents of the cause differed distinctly in character from their fathers. The change was both natural and necessary. The new conditions demanded work of a different type from that which had hitherto succeeded. The marked intellectual activity of the working classes required a fresh presentment of the truth; besides, there were many whose godliness had enabled them to rise into positions of comparative affluence, whose families had enjoyed considerable educational advantages, thus making a cultivated ministry a necessity. The type of minister needed was forthcoming. Apart from schools and universities, there were forces operating that gave the Connexion the men it wanted. Railway communication, the press, the complexity of the life of society, and the higher organisation to which the Primitive Methodist Church had been brought, in addition to other remoter influences, all worked to meet the requirements of the times. When William Graham was appointed to a circuit in Primitive Methodism, it secured the services of a man whose endowments fitted him for rendering services of the highest kind.

William Graham was born on 16th November, 1835, at the Moat, on the Esk, a mile and a-half from the village of Netherby, West Cumberland. There are reasons for concluding him to be a descendant of the Border clan, the Grahams of Netherby, who in more lawless times distinguished themselves as freebooters, and who showed themselves a match for the Howards and their other neighbours on both sides of the Border, alike in the small intrigues of baronial life and the use of warlike weapons, amongst the hills and passes they loved so well. William Graham's lot was cast amidst scenes less exciting than those in which his chivalrous ancestors lived. His father was a miller. When he was seven years of age he was sent to a school in Liverpool, remaining there about four years, during which he obtained, in addition to something of technical education, a knowledge of town life. Afterwards for about six months he lived with an uncle as farm boy near Preston, where he obtained some insight into Lancashire country life. So far he had known nothing of hardship, but about this time his father was taken ill. The necessities of his home required him to return to West Cumberland, and in the rough work and questionable associations of a coal mine contribute to its maintenance. This was a sore trial to him. Apart from the reverses in the family fortunes and the hard work to which he had to apply himself, the rudeness with which he was brought into contact was altogether out of harmony with his naturally fine sensibilities. He never sunk to the level of his coarse companions, however; and in one respect the rough life amidst which he was compelled to live, but against which his heart was in a constant state of rebellion, produced a good effect,—it taught him to appreciate as he might not otherwise have done the services of the house of God, whose atmosphere he found more congenial to his nature than that which he was compelled to breathe during the week. He was accustomed to attend the Baptist chapel and Sunday school at Broughton along with the Rev. John Snaith, who afterwards became a Primitive Methodist minister also, and whose family were members of that church, and occasionally he might have been seen at the Wesleyan chapel. At this time his mind was often stirred with serious thoughts, but no decided step was taken towards the commencement of the religious life.

Another influence had to be felt by William Graham before this crisis was reached. Primitive Methodism was not much known in those parts, never having been quite so successful in the north-west as in the north-east. A few churches, none of which were of vigorous, robust life, had, however, been planted, and in connection with them religious services were regularly conducted. At a missionary meeting addressed by the Rev. Joseph Spoor, whose power as a public speaker will not soon be forgotten in the north of England, a deep impression was made on the mind of William Graham. The missionary platform was the place in which Mr. Spoor found the freest exercise for his gifts. In this instance his impassioned utterances did more than create a passing sympathy in his audience with the missionary enterprise. In the heart of William Graham they produced an intense desire to serve with his life a cause so worthy in itself and so full of benefit to man. It would be unwise to attribute his conversion wholly to the feelings aroused within him at this meeting. Sunday school teaching and the preaching of both Baptist and Wesleyan ministers had their effect; but his contact with Mr. Spoor, first of all at the missionary meeting and afterwards at a cottage preaching service, so far deepened his former good impressions as to lead him to consent, along with some other young men, to have his name put upon the class-book.

That he was ever thought of as a public speaker is to be accounted for largely by the strength of his personality. He was seventeen years of age when he became a member of the Church, and a few months only had elapsed when he made his first appearance as a local preacher. Nothing is more certain than that he was forced into this work. Naturally fearful, and inclined to seek a back place, a public position had no charms for him. Despite his natural modesty, however, he succeeded in impressing the churches in his favour. At the foundations of his life was working a spiritual fervour which made him sympathise with all the movements of the neighbourhood that were of a religious character. Into any quiet church work not likely to attract attention he threw himself with a heartiness and enthusiasm which obtained for him the reputation of being extremely pious. Though constitutionally vastly different from the passionately eloquent preacher, Mr. Spoor, whose words had fired his soul the first time he had been privileged to listen to him, it became evident that he had caught his spirit. It was seen too that there was more in him than a devout mind. He was thoughtful beyond his years. His discourses were not what the sermons of young preachers too often are, adaptations from popular authors, and scraps of eloquence culled from various sources. His utterances were distinguished by a freshness and naturalness which stamped them as the outgrowth of his own mind. The reputation he had made for himself at the beginning was well-sustained. Those who were watching him became confirmed in their conviction, that with fair opportunities he was destined to become a leading spirit in the religious movements of the neighbourhood. When he was yet a lad he was appointed to the leadership of a class. There were others with more lengthened religious experience, and whose age might have entitled them to the position in preference to a young man barely twenty. Yet the choice was regarded as a prudent one. His wise counsels were wholly free from priestliness, and whilst commending themselves to the judgment of his members, strengthened them in holy purpose and desire, and refined and deepened their religious experience.

All this religious work added to his secular duties did not prevent him seeking mental improvement. Time and opportunity were not over abundant, but what was lacking in privilege was atoned for by diligence. Some idea of his earnestness of desire for the cultivation of his mind may be formed by the fact that, in those days of hard work and small leisure, he acquired a good knowledge of English grammar by studying it as he went to and from his place of employment. Other forces in addition to his own efforts were contributing to the formation of his mind, and the increase of his store of information. The ministers lodged at his home when they were in that locality, and the fortnightly visit was looked forward to as a time of real enjoyment and interest. The early preachers of the Connexion gave a good deal of attention to pulpit preparation, and many of their discourses were brimful of instruction. But to the favoured few who had the chance of hearing their conversations after the service, and of taking part in the discussions on metaphysics, philosophy, and theology, these visits were especially interesting. It was impossible to come under the influence of Mr. Spoor without having a religious earnestness awakened in the heart, and William Graham's contact with him created a kind of demonstrativeness, which carried him out of his natural diffidence and led him to give greater freedom to the exercise of his gifts. There were other ministers who affected him differently. Some encouraged reading, and gave valuable direction in the choice of books, others advised him to practise composition and sermonising. A band of young men was formed who, during the absence of the ministers, discussed amongst themselves the hard problems raised by Scotch metaphysics, and the bulky volumes of Christian evidences, which at that time constituted the most profitable investments of publishers, and were regarded as the main defences of the Faith. When the ministers paid their next visit they were plied with questions which threatened to confuse the masters as much as they had confused the pupils. In their readings they did not confine themselves to English productions. The works of Edwards, Finney, Hodge, and other American divines were eagerly examined, and made the ground for much argumentative warfare. Much of that literature is now out of date, but these studies had at least one beneficial effect, they produced intellectual activity. A chief danger of village life, the tendency to mental stagnation, was avoided. Whenever a new position was mastered, the sense of victory gave them stimulus to new efforts, which more than counterbalanced the temptation to ease and self-indulgence. None of them profited more by these influences than William Graham. Indeed he was regarded by his companions as an authority only second to the preachers.

In the year 1859, when he was twenty-four, he was recommended for the ministry by the Rev. Moses Lupton, who was then occupying a leading position amongst the ministers of the Connexion in the north of England. Mr. Lupton was severe in his temperament, and not over-inclined to take a favourable view of young men generally. He recognised also the importance of the work of a minister of Jesus Christ. In his estimation no other could be compared with it; and he was firm in his conviction that none but the best men—men sound of heart, capable of intellect, and in the case of a Primitive Methodist, having a fair share of physical stamina—should aspire to the position. That he should have thought of William Graham as suitable was in itself no mean recommendation. But, in addition to this, the terms of his recommendation were hearty and earnest. The Sunderland Circuit was the largest and most influential in the North. The town congregation, too, bore the reputation of being critical and difficult to please, and in their social life made heavy demands upon their preachers. Mr. Lupton knew this, but he was sure of his man, and without reserve advised the circuit to give the call to William Graham; and the circuit, having ample confidence in the sagacity of Mr. Lupton, acted upon his advice.

If William Graham had worked hard up to this period, his industry did not abate with the changes of life that were overtaking him. He had never looked upon his entrance into the ministry as the reward of his efforts and the beginning of a life of comfort and ease. In his boyhood he had not been troubled with dreams of a ministerial career, which are as often the outcome of a spirit of vanity as of the divine operations. Since his conversion there had doubtless been in him an impatience with the hard rough surroundings of his life. It was no vanity, but the necessary consciousness of superior talent, that told him he had been made for better things, and which led him to think that a career in which he would have access to books, be allowed to associate with intelligent and educated men, and in other ways find exercise for his gifts, would be a desirable change. And with his soul fired with the religious zeal which was the secret of the power of the early Primitive Methodist preachers whom he had known, he felt that no career could have met his tastes better than the one upon which he was now entering. But he never thought that the day of effort was over. He continued to study hard, and must have had something like an instinct for choosing books. In those, the first years of his ministerial life, he read Milton, and that other English poet who has had more to do with moulding the minds and determining the character of the work of the other poets of this country, during the last two centuries, than any one else, Edmund Spenser. "Paradise Lost" and the "Faerie Queen" are books that most people can talk about. The results of an attempt to ascertain how many even of those who pretend to at least a moderately good acquaintance with English literature have read them, might be startling, and the opposite of complimentary to the persons concerned. The books in question are not easy reading, and students who can revel in Herbert Spencer, and get excited over the famous "Analogy," do not always feel themselves equal to the majestic dignity and gorgeous imagery of John Milton, or the grotesque although magnificent romance and serious tone of Edmund Spenser. These authors took a firm hold of the heart and mind of William Graham. Their religiousness suited his feelings, the play of fancy in the conception and arrangement of the strange figures who play their parts in the two stories awakened his profoundest wonder, and the classic style, which never once lapses into commonplace, created in him a delight in the mere sound of the words,—words which only the highest genius could have marshalled into such fine combinations. He read these works until he could quote with ease the passages in them that are the least known, and felt himself living with the forms of good and evil which these masters had called into being. His study of these two English classics has not only given him a purity of style and fineness of diction seldom found in self-educated men, but likewise a quickening of the imagination, which has ever since manifested itself in his wealth of illustration and general mental resource.

It is a far cry from Paradise Lost and the Faerie Queen to the metaphysics of Hamilton, Reid, and Mansel. But William Graham's energetic mind found in these masters of the Scotch school of philosophy matter interesting enough to command his attention. It is not too much to say that they determined his theory of the universe. More recent thinkers have sought to prove that the doctrine of the unknowable is self-contradictory, and out of harmony with the facts of human experience. The doctrine may or may not be true, but at least it must be allowed that it has fascinations for those who have sought to take a large view of the mysteries of being and who see that unanswerable questions will arise out of every possible philosophical position. Few men will see more clearly than William Graham the objections that may be raised to the theories which he may have adopted. In listening to his conversation on the deeper problems of life and morals, one is impressed with the diffidence of his mental attitude, a diffidence which makes him afraid of stating his conclusions, and the care with which he seeks to avoid error. The unknown back-ground of being has assumed in his imagination such large proportions, and he is wont to gaze with such intense desire on the dark outline of things invisible, that he is scarcely conscious of the near and comprehensible. Calmly, and by a road that looks easy and clear so long as he is the guide, he leads one on to the very confines of the "immensities and eternities," until confronted by obstinate questionings he suddenly stops. The fortunate listener finds himself in regions he has never traversed before, and wonders at the reach of the intellect that has led him thither; but he also sees that this powerful intellect is baffled, and that beyond its best efforts there lies the awful and mysterious. To a mind thus constituted perhaps the philosophy of Hamilton affords the surest hope of finding repose, and hence, although he has given impartial consideration to other theories, he has never got beyond the influence of his first masters.

When William Graham had been in the ministry about ten years, he was recognised as a man of mark. There have been less powerful intellects who have been noticed in half the time. But even now he is self-repressive to a fault, and then this quality amounted to actual shyness. It was impossible, however, for such talent to be permanently obscured, although it might have to wait awhile for its opportunity.

The chance was presented when he had to give an address before the ministers of the district on "Rationalism among the working classes." The keen apprehension of the causes of the rationalistic tendency in their own inner life, and in their environments, the discrimination between a transient feeling and what might prove permanently dangerous, the fairness and lucidity of the argumentation and the comprehensiveness of his grasp of the subject which he displayed, fairly surprised those who had not known that a man was amongst them of extraordinary gifts. His influence ever since has steadily increased, and has been specially powerful in affecting the minds of the other Primitive Methodist ministers in the north of England. He is loved and honoured alike by those whose tendency is towards evangelicalism, and by those who claim to belong to a broader school of thinkers. There are in him qualities which account amply for the high esteem in which he is held. A stranger meeting him for the first time will be struck with his appearance. He is above the average height, well-proportioned and powerfully built, with large limbs and broad chest. After admiring for a moment a physique so magnificent, the eyes are fascinated by the head, which any artist, wishing to realise that of a Greek philosopher, might covet for a model: a head broad, high, massive in every way, and well-formed, and crowned with a profusion of silken hair, which even now when he is under fifty years of age is white as silver; sallow of complexion, with features wanting a little in brightness, there is nevertheless indicated in the fire of his eyes, which have in them a restless roll and intensity of gaze, far more of vigour and energy than he is often credited with. The general impression which is conveyed by those who feel his presence is massiveness. Those who are best acquainted with him have a difficulty in realising that he is not a young man despite the slowness of his movements. Being devoid of the severity which generally characterises those who have reached middle life, and possessing a large share of playfulness of disposition, he is able to enter sympathetically into the feelings of people much younger than himself. Beyond doubt this quality gives him a great influence with young ministers. Besides, he never drives them away or causes them to close their minds against him by any show of a spirit of intolerance. He encourages rather than checks their intellectual activities, having too much confidence in goodness and truth to think that an honest heart will wander permanently, and lose itself forever in error. A temper so tolerant has naturally inspired the younger ministers with confidence in him, and led them to seek his aid often in connection with their difficulties. His helpfulness may be accounted for partly by the fact of his own earlier struggles. He has himself known something of the temptations to doubt Christian doctrine. But his righteousness of nature, even more than his intellectual gifts, has kept him near the truth. After wandering awhile in solitary places seeking for rest, he has invariably found it necessary to return to the old paths. The ancient doctrines of the faith are not held by him as credal statements which he has been taught to repeat and accept. They live in his soul as truths necessary for his peace and salvation ; and having battled with the difficulties which beset others, and to some extent overcome them, he is able to give counsel to such as are feeling after divine things if haply they may find them. Whilst holding firmly by the orthodox statement of Christian doctrine, he has read into it a large meaning which saves him from being considered old-fashioned in his method of thinking. There is a story told of his interpretation of the passage in Job, " I know that my Redeemer liveth," &c. A young minister had been preaching from the text, and had combated the notion held by some, that the patriarch was making reference to the advent of the Son of God, arguing that Job's mind was busy with thoughts of his own griefs and wrongs, and that he was only asserting his faith in God as the Supreme Righteousness, and the Vindicator of the suffering. William Graham heard the sermon, and in a kindly spirit afterwards asked the preacher if there was not more in the passage than he had been willing to admit. He granted that the thought uppermost in the mind of the suffering patriarch was the one indicated, but still he believed there were notions, sometimes faint, sometimes more definite, underlying their utterances that righteousness would be established upon the earth by some person whom God would send for the purpose. Here was a flood of light for the young preacher. It gave him a clearer understanding of the passage in question, and also, what was more valuable, a key to the proper interpretation of other difficult parts of the Word.

William Graham is no iconoclast. The ideas of other men he seldom interferes with, but for the most part contents himself with a presentation of his own views about Scripture teaching. Although many of his sermons may be fairly regarded as the productions of a genius, it is never difficult to discover the purpose of them. His power of analysis is equalled by that of few living men, and his magnificent sweep of intellectual vision enables him to see so many sides of a subject, that the synthetical process would be an impossibility to a mind less strong and philosophical. It is this combination of gifts that enables him to clothe with freshness the most ordinary texts, and also to draw moral and religious lessons of the highest practical use, out of the passages which seldom receive attention at the hands of the ordinary preacher. Especially is he happy in giving moral instruction when dealing with one of those peculiar historical narratives of the Old Testament, which a student possessing less spiritual insight might regard as out of place in a Book whose one end is moral. But when William Graham has cast upon it the light of his penetrating eye, it is no longer difficult to see that all Scripture is profitable for instruction in righteousness. Out of passages which the less ingenious could regard only with a certain intellectual interest, as maintaining the thread of the history, he brings reproofs of the evil of the time, and helpful stimulus to virtue. A severe critic, when he listens to his preaching for the first time, might be inclined to say that his style of speaking is slow and heavy, but before long this feeling wears off. His words are uttered slowly, but they are charged with no ordinary weight of signification ; and if there are fewer of them than more rapid speakers might have given in the same time, not much reflection is needed to see that the few words have expressed more meaning than is usually conveyed in a single discourse. Besides, his language is so chaste and poetic, so fresh and varied, and the style so well adapted to the character of the thought, that it is soon discovered, if he does not possess all the qualifications of an orator of the first rank, he has the essential characteristic of the effective speaker—naturalness. In his nature, too, there is a remarkable mingling of quaint humour with genuine pathos, which is manifest in his utterances. He never fails to see the side of his subject calculated to arouse amusement. Even in the pulpit his mirthful sallies often light up the faces of his audience with a quiet smile. On the other hand, he feels so keenly the sorrow and perplexity of human life, and realises so vividly the mysteries of being, that at times his voice trembles, descends to a deep bass note, and ends almost in a whisper, whilst an expression of intense sadness and pity suffuses his countenance as he exclaims like one in an agony of pain, "the truest wisdom is to have faith in God."

Only a passing mention need be given to his judicial temper, which, however, contributes to the fineness of his interpretations of the Scriptures. That quality, however, which gives character to his discourses more than any other, is the vivid and profuse imagination, which, whether it be regarded as a natural gift, or as largely acquired by his study of Milton and Spenser, constitutes him a prose poet of no mean order. If imagination

> "Is but another name for absolute power,
> And clearest insight, amplitude of mind,
> And reason in her most exalted mood,"

the possession of this quality is one of the first privileges of an intelligent mind. It is possessed by William Graham, giving an artistic unity and completeness to his conceptions, enabling him to express his thought in the finest combinations of words, and imparting to him a play of fancy which refines and beautifies all his utterances.

A man of such separate personality and strong parts, could not help taking a leading position in the various Connexional movements that have arisen in his time. A new intellectual life was just springing up amongst the ministers of his Church when he began his career as a preacher. Its pioneers had presented the truth to men in a rough, literal, realistic manner. There had been a peculiar power in their messages too. But the younger men felt the need of a larger creed, and of new methods of interpreting the Scriptures. They were troubled with questionings of which the fathers had never dreamt. The hard theological systems which had once been sufficient to settle every difficulty, were now seen to be faulty in their logic, unsatisfying to the heart, and as defences of the faith, weak. They had served a useful purpose, for although the younger men refused to pin their faith to them, they had awakened a spirit of inquiry and an intellectual restlessness which could result only beneficially. As the outcome of this new movement, a Ministers' Literary Association was formed, the aim of which was to bring before the attention of its members the leading religious, philosophical, and scientific questions of the day. It was started about the time that William Graham began his ministerial life, and at the present time is as interesting as at any period of its history. From the time that he was made a member of it, William Graham has always taken a leading part in its debates, whilst the higher mental culture, of which it may be regarded as the expression, owes considerably to the influence of his individuality.

The work he has done directly for Primitive Methodism has been of the most valuable kind. Early in life he was stationed at Lowick, and there succeeded in giving the cause a position which it had not previously enjoyed. From Lowick as a centre he missioned the villages which now constitute the North Sunderland circuit, and in each place to which he carried the message of the Gospel, formed a society. Where circuits and societies have been torn by dissensions, he has often rendered efficient service. In 1874, an unfortunate circumstance led to the severance of several hundreds of the members from Primitive Methodism in Sunderland, and the establishment of a new rival Church. Disloyalty and bitterness prevailed to a great extent even amongst those who did not forsake the religious community with which they had been connected from their early days. It was difficult to find men who could be trusted to effect a pacification of the people and a reorganisation of the circuit. William Graham was appointed, and succeeded far beyond the expectations of those who had a true conception of the magnitude of the difficulties with which he was confronted. The spirit of conciliation, which he is always able to show in emergencies of this kind, when the work to be done is of the most delicate nature, constitutes him an admirable manager of men; and yet the most irritable and unreasonable who have any acquaintance with him would never think of attributing his desire to conciliate to weakness. In his circuits he is always trusted and loved. Considering the character of his own intellectual and religious life, it might be thought that the more simple-minded and ignorant of his people would scarcely be able to appreciate him. And perhaps they do not always realise the value of his utterances, or understand how precious are the thoughts which he gives them with so much quiet and unpretension. But it is impossible for them to fail to appreciate his manly Christian spirit and kindliness of heart. And even amongst the crudest and least informed of his congregation it is not unusual to hear them saying one to another, "What a wise man William Graham is," indicating that even they have an idea that he is gifted above the average.

William Graham's work has not been confined to the pulpit and platform. For many years he has been a contributor to the Connexional magazines. The following are a few of the subjects upon which he has written :—"Mohammedanism;" "Buddhism and Christianity;" "The Intuitive Theory of Morals;" "Neighbourliness;" "The Image of God in Man;""The Characteristics of Christ's Teachings;" a few short tales and one serial, which is remarkable for the marked individuality of its leading characters, and the originality yet naturalness of its situations. But the two literary performances which reflect upon him the greatest credit are his reviews of Tennyson's "Harold" and "Queen Mary." His friends were aware how thoroughly he had studied the English poets who were not dramatists, but they were hardly prepared for the evidence given in these reviews of his acquaintance with Shakespeare. And yet no one who had not studied the great dramatist could have written the articles in question. Those who knew the man who had penned them were prepared for a high appreciation of Tennyson's genius and spiritual insight, his subtle questionings about invisible things, and the healthiness of his moral teaching. But they did not expect the discriminating judgments from the point of view of the dramatist, nor anything like so much of keen criticism of what were evidently great efforts on the part of the Laureate. At the same time, the nervousness of the reviewer's style, as opposed to anything like dogmatism, made his strictures all the more weighty and pungent, and caused his articles to be regarded as valuable contributions to the discussion of these dramas.

A large share of official work has fallen into the hands of William Graham. Enjoying the confidence of his brethren, he has been appointed to various secretaryships, has served on examining and other committees, and once has been secretary to the Conference. And yet, busy as his life has been, his friends have the impression that he is capable of better things than up to the present he has done. Men whose natural abilities are inferior have made more stir in the world, and attracted attention with less labour. His fault is not a lack of energy. Although his outward movements are not rapid, his intellect is always busy. At times he manifests a power of concentration, and when there is work that must be done, a dogged perseverance that enables him to sit at his desk right through the night in order to finish his secretarial or literary work. But he has no personal ambition. Thoroughly devoted to the Church to which he has given his life, and always anxious for its welfare, he never seeks for his own fame. In William Graham Primitive Methodism possesses one of the few men in the world who have illustrated in their action the principle given in the Book,—"In honour preferring one another." But for this virtue, so rare, and yet so admirable, he might have been as much honoured over the whole area of the Connexion as he is in the north of England, where all his work has been done.

R. H.

John Gordon Black.

[*Born*, 1791 : *Died*, 1851.]

AFTER the Poll Deed—which gave legal status and establishment to the Primitive Methodist Connexion—had been enrolled in Chancery, in the beginning of 1830, the names of twelve persons—four ministers and eight laymen—were inscribed in it as permanent or life members of the Annual Assembly or Conference. The last of these twelve names is that of John Gordon Black, lime manufacturer, of Sunderland. Though he had then been a member of the Connexion barely seven years, his conspicuous business energy and ability, and his great devotedness to the infant cause, had made it impossible for him to be overlooked when the Conference selected its most prominent adherents for the honour of enrolment in the legal charter of the new community. "For many years," as one has said, "he was, taking him for all in all, unquestionably the most powerful man in the Primitive Methodist Connexion in the north of England."

John Gordon Black was born at Silksworth, near Sunderland, 21st May, 1791. His early life was marked by not a little of the strong sense, thoughtfulness, keen intelligence, and enterprising spirit which afterwards, in their fuller development, made him so influential, both in the Church and out of it. He was twenty-one years of age before he became converted, and in the summer of 1823, joined the Primitive Methodists in the town of Sunderland, whither he had just previously gone to reside. At that time, the project for a large chapel in Flag Lane was on the point of being launched. Mr. Black became a trustee for the contemplated new property, and by his energy and wise counsel rendered great help in what was for those early days a most serious and weighty undertaking. He also soon became a class-leader in the Church, and continued in that capacity until his death. Some of his friends, impressed by his conversational gifts, prevailed on him to begin to preach ; but though he gave several public addresses, which were well received by his hearers, he himself was so completely convinced of his unfitness for the pulpit, that he quickly caused his name to be removed from the plan, and could never afterwards be persuaded to renew the attempt.

It was in theological debate, and in matters of business that Mr. Black's powers appeared to the best advantage. He was a man of quick, clear, penetrating perception, with a full Melanchthon-like forehead, dark visage, and keen, glittering bluish-grey eyes. His mind was of logical cast, and he took great delight in argument. Being also of hospitable turn, nothing was more agreeable to him than to have gathered round his table ministers of his own and other Churches, and to engage them and himself in various theological and ecclesiastical discussions. He had wonderful adroitness in guiding and moderating these friendly debates. In theology, his own sympathies were somewhat strongly Calvinistic. He was an enthusiastic admirer of the old Puritan divines—Howe, Baxter, Owen, and Henry being his chief favourites, but he was well versed also in other schools of theology. Still he was essentially a Puritan, and looked at all questions from the Puritan point of view. His strong, practical sympathy with the temperance cause, and his conscientious regard for the sanctity of the Sabbath, were the direct and natural product of his Puritan temperament.

He was a Puritan also in his love of rule and power of administration. He impressed all who had any dealings with him as the type of a statesman. The stern energy of character, which made him so successful as he was in his own business, was even more conspicuously displayed in the various ecclesiastical assemblies of the Primitive Methodist Connexion. His influence at the Quarterly Meetings of the Sunderland circuit (which have been the scene of many a pitched battle) was potent. He was the acknowledged leader of what might be called the ministerial and oligarchical party; and though he was occasionally worsted by the strong democratic feeling which even then often manifested itself, his rare natural force and shrewdness enabled him usually to score a victory.

In district meeting and Conference, his debating ability found, of course, wider scope, and he never failed to make a deep impression whenever he spoke. Among the lay members of the Conference, no one but Thomas Dawson could fairly compete with him in debate. "Dawson," says one who knew both men well, "was undoubtedly one of the most acute and powerful reasoners I ever knew, but Black was a match for him. He was, indeed, inferior to Dawson in oratorical reasoning, or, as I should say, in the oratorical adjuncts of reasoning, and hence, he could not so powerfully impress an ordinary jury. But for sheer cogency in arguing a case, I have seldom met his superior. I have seen him beat Dawson hollow." Mr. Black's manner in debate was perhaps not the most prepossessing. His language was often needlessly strong, and his tone somewhat intolerant and dictatorial. He failed very frequently—as such men naturally will—to fairly recognise and admit the merits of his opponent's case, but none who heard him could doubt either his sincerity or his strength. He had indeed the thews of a son of Anak, and wielded his polemic lance with great skill and effect. A dash of satire often gave pungent flavour to his words, especially when he was dealing with a pompous and pretentious antagonist.

It was impossible, indeed, to associate with Mr. Black in any capacity without being impressed and influenced by his strong, intense personality. His personal endowments, backed by his success in business, gave him great social influence, and he would undoubtedly have become a sort of minor civic king, if his constant ill-health had not kept him back. During his day Primitive Methodism was a great social power in Sunderland, and in large measure this was due to Mr. Black. He may almost literally be said to have lived, moved, and had his being in Primitive Methodism. He drew all his family (and he had a large number of children), and immediate relatives, into membership with the Primitive Methodist Church, and was always busily engaged, directly or indirectly, in promoting the interests of that community. He never lost an opportunity of publicly proclaiming, and glorying in, his identification with it. A more loyal or devoted Primitive Methodist never lived than Mr. Black.

At the same time, he was large hearted in his sympathies with other Churches. He opened his house to the ministers of other communities as freely as to those of his own. He was a member of the Evangelical Alliance, and took great delight in attending its meetings, and advancing its interests. On one occasion he wrote :—" I am sure the meetings were sanctioned by the Great Head of the Church. Myself and many others hardly knew whether we were in the body, or in the Paradise of God. I ardently desire that I may retain the savour I then felt, and never lose it more. I pray that this day's services may make an impression on the Churches and people of the town that will not easily be obliterated." Only a week before his death he was announced to take the chair at a meeting of the London Missionary Society in Bethel Chapel, Sunderland. He was for many years a prominent member of the committee of the Town Mission, and of the committee of the Protection of Women and House of Refuge Society. Some of the last words he spoke were in reference to the prosperity of these institutions. Though hospitable he was not particularly liberal in the dispensing of his wealth, owing perhaps rather to faults of training than of nature. Many of his friends always thought him seriously lacking in this respect, though he took some considerable interest in missions, and aided the Sunderland circuit to send missionaries to Scotland, the Norman Isles, and the South of England. He also built a chapel, chiefly at his own expense, at Kintsley Grange in the Shotley Bridge Circuit, and made it over to the Primitive Methodist Connexion.

His death took place at Sunderland, in the early morning of 9th September, 1851, at the age of sixty, and his funeral three days later. He was interred in the churchyard of the old church at Bishopwearmouth, and his remains were followed to the grave by the whole of the Nonconformist ministers of the town, and several members of the Society of Friends, besides a very large number of Primitive Methodist ministers and laymen. We close our sketch of him by quoting two or three testimonies to his worth and usefulness. Dr. Paterson, of the Free Church of Scotland, says:—"He was one of the few worthies to whose warm and unsectarian zeal, the friends of vital godliness in all denominations are much indebted, and whose memory they cannot but cherish with great respect. He was a constant supporter and useful friend of our Evangelical Alliance. His hand was ever ready to every good work. And now that he has gone to his reward, he will be greatly missed. It is right and profitable that such a man in going down into his grave should be followed by those marks of honour to which his memory is entitled, and which may help to fix the attention of many to consider the good example he has left behind him." The Rev. T. Morris, of the Scotch Secession Church, one of the patriarchs of Presbyterianism in Sunderland, writes:—"He was a good man, who loved his God, honoured his Saviour, and laboured to advance His kingdom's interests. The town has lost a valuable citizen; the kingdom a true patriot; and the Church of God a devoted servant." The venerable Hugh Bourne, one of the founders and fathers of the Primitive Methodist Church, also wrote:—"Your letter informing me of the decease of our highly respected friend and brother in the Lord, Mr. John Gordon Black, filled my heart with sorrow, not on his account, for in regard to himself his removal, we have cause to believe, is glorious, but to part with a man who for so many years has been such a friend and father in the Primitive Methodist Connexion is both weighty and important." In little more than a year from that time Mr. Bourne had joined his departed friend in the land of light and peace.

J. D. T.

Thomas Bateman.

[*Born*, 1799: *Still Living.*]

THE most impartial and by far the ablest of Wesley's biographers claims that "Methodism is the greatest fact in the history of the Church of Christ." Comparing its history with the first two centuries of the Christian era, and with the Reformation begun by Luther in 1517, he argues—after pointing out the value and importance of these earlier movements—that Methodism is greatly superior to either, both in the progress realised and in the extent of country over which it has spread itself. Now, what Tyerman claims for the Methodist movement as compared with other religious movements, may, with equal truth, be claimed for Primitive Methodism when compared with the various sections of the great Methodist Church. During the first forty years of its history, its rate of progress more than doubled that of the great movement under Wesley, and since that period, its success has been greater than that claimed by any of the younger branches of Methodism. This marvellous success is doubtless attributable in a great measure to the zeal and devotion of its ministers; but, while not disparaging their work, we claim that it has been largely realised by the voluntary and self-denying labours of its laymen. We, of course, admit that this may be said to apply to the older Methodist Church, but not to the same extent; for, while Wesleyanism has always restricted the rights of laymen, in Primitive

Methodism those rights are absolute and universal. From the first this community has sought to give scope for the exercise and development of the lay talent in its midst. All its courts are open to them, and they stand on the same level as those who have been set apart to the work of the ministry. They share not only in the evangelistic efforts and secular affairs of the Church, but in all matters, whether affecting the ministry or the general government of the Churches; and they have thus contributed largely to its growth and success. To its laymen—to their devotion and loyalty, and to their voluntary service, as much, perhaps, as to any other cause—Primitive Methodism owes its present position among the Churches in the land. Its 15,000 lay preachers, drawn mainly from the working-classes, constitute a source of strength and a capacity for effective service, which forms one of the most hopeful features of our connexional life.

In this honourable and useful body of Christian labourers there is no more prominent figure than Thomas Bateman, of Chorley. Born at Chorley, in Cheshire, in October, 1799, he is now in the eighty-fifth year of his age. His parents were farmers, but beyond that we know nothing, except that they were associated with the Established Church, and that his father devoted himself with untiring industry to parochial matters for a period of forty years. In early life he attended the services of the Episcopal Church with his parents, and became a scholar and afterwards a teacher in the Sunday school. Here he continued for some years, and, possessing a nature that was open to spiritual influences, the instruction he received impressed his mind and favourably disposed him to religion. These early impressions were deepened under the earnest and pointed ministry of the Wesleyans, at whose place of worship he occasionally attended during his early youth. His conversion, however, Mr. Bateman ascribes directly to the Holy Spirit, whose influences he plentifully enjoyed. Having realised this spiritual change, he at once connected himself with the Wesleyan Church, and became strongly attached to its services. His attention was first directed to Primitive Methodism by reports of a gracious awakening that had taken place in a neighbouring village under the ministry of Mr. John Wedgewood, one of its most successful missionaries. But his ardent attachment to the Wesleyans led him for some time to hold aloof from the new movement. At length, however,—his brother having received spiritual good from Mr. Wedgewood's ministry,—he was induced to go and hear him; and so marked were the manifestations of the presence and power of God connected with his ministrations, that he felt drawn towards the infant cause. The "older Church" had strong attractions for him, but after much serious thought and prayer he united himself with the Primitive Methodist Society. This important decision took place towards the close of 1819, and since then he has devoted himself with great earnestness and ability to the furtherance of its interests. As soon as it became known that he had identified himself with this youthful society, the members of the Wesleyan Church made vigorous efforts to induce him to enter their ministry. Others connected with the Episcopal Church, who recognised his abilities, desired his father to send him to one of their colleges to study for holy orders. But Mr. Bateman was immovable. He had calmly and deliberately made his choice, and though convinced of the sincerity of the offers that were made, they were powerless to move him; to use his own words, "Trying to move me by talking about honour, exaltation, or gain, was like trying to beat down a rampart with a snowball."

He soon gave promise of usefulness, and, in 1821, was called to fill the office of a lay preacher, in which capacity he has faithfully served the Connexion for sixty-three years. The exhausting toil involved by this office in the early history of Primitive Methodism can now only be faintly realised. The circuits were wide and the labourers few, and hence long journeys and hard labours fell to the lot of both laymen and ministers. Mr. Bateman took his full share of this arduous work. For the first ten or twelve years he devoted every Sabbath to evangelistic labours, and in addition, took from two to five preaching appointments almost every week. His journeys on Sundays were from ten to forty miles, and on week evenings from five to fifteen; and as he always took his place with the men on the farm from Monday morning till Saturday night, it will be readily seen that his labours must have been both heavy and exhausting. But his whole heart was in the work; feeling that he was called of God, he cheerfully obeyed the Divine voice, and went forward to his work in faith, and was made a blessing to many souls.

Those who have made themselves acquainted with the history of Primitive Methodism will be familiar with the character of its early religious services. They were marked by great simplicity and earnestness, and were often accompanied by marvellous manifestations of the Divine presence. Many of the early preachers were men of great spiritual power. Living in daily contact and fellowship with the unseen and eternal, the great verities of the spiritual realm were as real to them as their own existence. They dwelt in the secret of the Most High. And hence when they spoke to the people their voice was as the voice of God, calling them from the death of sin to a life of spiritual character and purity, and the services they conducted were seasons of great spiritual awakening. In his reminiscences of the early days of the Primitive Methodist Connexion, Mr. Bateman gives some interesting accounts of these services. Often when addressing the people in barns, at market crosses, and on village greens, he was favoured with striking tokens of the saving presence of God. We cannot forbear referring to one of those efforts, which serves to illustrate his pointed and forcible style of address. At March Lane, near Nantwich, he was called upon to improve the death of one of Mr. Wedgewood's early converts. A large concourse of people assembled in the open air to hear him. After discoursing at some length on the triumph and blessedness of the departed dead, he closed his address with the following earnest appeal :—

> "Your neighbour and friend is gone—yes, gone in the strength of his manhood, in the blossom and vigour of his youth. You will hear his voice in the prayer meeting no more. You, too, are going—going quick; and the fearful end that fixes your final doom may be nearer than you are aware. The pale horse and his rider are already on your track. Hark! don't you already hear the click of his iron hoof. Nearer and still nearer the sound comes. Hell and destruction are close behind. Oh! I beseech you, by all that is dear to you, as you value your souls, delay no longer—but fly. Oh! instantly, earnestly fly to mercy's out-stretched arms; or the door will be shut, and like the foolish virgins you will find yourself shut out. What will you do then? Whither fly? Or on whom call for help? Your once loving Saviour turns from you, saying, "Once I would; then ye would not. Now, I will laugh at your calamity and mock when your fear cometh. Depart from me.' Your die will then be for ever cast—no ransom can deliver you—even mercy's strong arm will not be strong enough to save you. The day of grace for ever ended, the last hope gone, nothing before you but a fearful looking for of fiery indignation and the wrath of the Lamb. Oh! my God, my God, save both me and all these dear souls from such a terrible end, for Christ's sake. Amen."

The effect produced by this impassioned appeal was most striking. As he spoke a deep and dread solemnity fell upon the vast audience, the Divine Spirit took hold of many hearts, and in the praying service which followed, many gave themselves to Christ; some of whom became useful lay preachers and fellow-labourers with him in the Gospel. Such results often attended his ministrations of the Word of Life. And as he went from village to village and from town to town in his native county, his audiences—often large—were moved to penitence, and multitudes sought and found the peace and rest of God. His fame as a preacher and platform speaker now spread far and near, so that his services were in constant requisition for all kinds of special work in connection with his own and other Churches. "His figure in the pulpit," says one, "will be remembered long after he has passed away. Homely in his diction, he yet possesses a marvellous command of language, and a perfectly inexhaustible store of illustration. When deeply moved by his subject, he is intensely earnest, and his words thrill and vibrate through his audience. His face, lighted up with eyes of peculiar penetration and brilliancy, is familiar from the borders of Staffordshire and Shropshire to the borders of Wales. And as the father of Methodism in Cheshire he presents a unique and loving figure in its religious history."

Besides the talent for preaching and public speaking, Mr. Bateman possesses business capabilities of a high order. It is therefore not surprising to find that he has been intimately connected with the legislative arrangements and general business of his Church for more than half-a-century. His abilities in this direction were early discovered, and hence the highest official position in his own circuit and district soon fell to his share. In discharging their varied duties he demonstrated his integrity, industry, and ability; and was shortly made a member of the General Committee—a court which manages the public business of the Connexion between the Annual Conferences—and was frequently elected by Tunstall District Meeting as one of its representatives in the Conference. In 1851, he was chosen to fill a vacancy in the list of Deed Poll members—a body of twelve persons in whom the Connexion is legally vested, and who, in virtue of office, are permanent members of the Conference. And since that time he has always been found in his place in the annual assembly, and has devoted himself with intelligence and zeal to the duties of his high position.

During this term of years the Connexion has made rapid progress, and important legislative changes have taken place, permanently affecting the interests of the Church. These changes have been gradual, and, speaking generally, they have contributed to its strength and prosperity. In the consideration and discussion of these grave questions, Mr. Bateman has generally been to the front, and his contributions to important debates have not only evinced his tact and shrewd common sense, but his thorough knowledge of the constitution and laws of the Connexion. Being a man of strong individuality, fearless, and untrammelled either by fear, or by the desire to please, his speeches, as a matter of course, have sometimes been unpalatable to his opponents. Moreover, in later years, his natural conservatism, and his almost superstitious reverence for the past, have betrayed him into an impatience and nervous dread of change that is scarcely worthy of him, and brought him into conflict with the progressive and more radical section of the community. But even those who differ most widely from him, on these points, admire the bold fearlessness with which he maintains his views, and honour his sincerity and constant solicitude for the prosperity of the cause of God.

The most signal proof of the esteem and love with which Mr. Bateman is regarded by his brethren is to be found in the fact that he has twice been elected by considerable majorities to fill the presidential chair of the Conference. On both occasions, in 1857 and 1867, he discharged the duties pertaining to his high position with ability and acceptance, fully justifying the confidence reposed in him by the Connexion. On resigning his office to his successor, at Sunderland in 1868, he congratulated the Conference on the general prosperity of the Connexion; referred with deep emotion to the fathers with whom he had often associated in Christian labours, and to the feeling of isolation he experienced in consequence of their removal from us. But he hoped that the work of God would continue to move on, and that showers of blessing would descend on all parts of the Connexion. He concluded by urging all present to maintain their

Primitive simplicity, to live for God and the promotion of the public good.

It will be readily conceived that the discharge of these varied and important duties must have severely taxed both Mr. Bateman's time and abilities; and yet somehow he has found time to render efficient aid to other objects; and to other Churches to whom his services are always welcome. The British and Foreign Bible Society has always had his sympathy and hearty support; in fact he has attended its annual meeting at Nantwich for more than forty years in succession, besides acting as unpaid deputation at many other meetings in his own locality.

Though a staunch Nonconformist from principle, and a loyal supporter of its claims, he is perfectly free from bigotry; hence the Episcopal Church has derived great benefit from his exertions. Indeed few men in his sphere of life have rendered such valuable secular aid to the Establishment as Mr. Bateman. When a new peal of bells was needed for the church of his native parish of Wrenbury, the work of raising the money for obtaining them was cheerfully and successfully performed by him. And when a far more important thing than bells was needed—the augmentation of the scanty living of the clergyman —this valiant and generous-hearted dissenter set about this work also, and succeeded, with an incredible amount of labour, in raising the noble sum of £1200. This amount he invested in the purchase of land, the rent of which, £40 per annum, was added to the incumbent's salary. Other services, less brilliant perhaps, but not less valuable, extending over a period of fifty years, have been cheerfully rendered to his native parish—services by which its numerous charities have been rescued from misappropriation, and devoted exclusively to their legitimate objects,—the better support of the poor and the apprenticing of their sons to such trades as may render them respectable and useful members of society.

These important and disinterested public services were felt to demand public acknowledgment, and on 13th October, 1864, an influential meeting was held at Wrenbury, when a costly testimonial was presented to Mr. Bateman, with every expression of esteem and admiration. Its value was £75, and it consisted of a silver tea and coffee service, toast-rack, black marble timepiece, and an album containing the congratulatory letters which had been sent by subscribers to the testimonial. The meeting was large and thoroughly representative; and those present seemed to vie with each other in their expressions of goodwill. The minister of the parish (the Rev. Mr. Aldis) paid a high tribute to Mr. Bateman's integrity, ability, and catholicity of spirit. He said:—

> "When he came to the parish eighteen years ago, a certain legal gentleman said, 'Are you aware that you have a lion in your parish.' He confessed, however, that whatever lion-like qualities he had found in his good friend Bateman he had never had cause to be afraid of him, or tempted to get out of his way. He was looked upon by his co-religionists as a leader, and he was glad that he deserved that epithet. As clergyman of the parish he had experienced for many years the worth of his clever head, right mind, and kind heart. They had heard the singularity of one of his achievements spoken of that night, namely, the exertions he had made to benefit the temporalities of the Church. In view of this they might give out a challenge to his native place of Chorley, and say, 'Bring me a second like him;' nay, the parish might speak to the county, and the county to the country, in the same terms."

Mr. Bateman bore his honours meekly, and acknowledged the testimonial in appropriate terms. In the course of his remarks, after referring to his long connection with the parish, and modestly reviewing the work he had sought to perform, he replied to an objection which had been taken to his conduct. "Some say," he observed, "'I wonder why he does this? The Church is rich enough already; why can't he do something for his own people; they are poor enough.' I grant both these things; but I say further, when these objectors have travelled as many hundreds of miles as I have, and have given as many hundred addresses, and collected as many hundreds of pounds for their own people as I have done for mine, they will be in a better position for making such remarks."

As this reply indicates, Primitive Methodism has had by far the largest share of his valuable labours. The Church of his early choice has always been dear to his heart, and for more than sixty years he has devoted himself with untiring zeal to promote its best interests. In his own county of Cheshire, there is perhaps no man now living who has contributed so largely to the spread and progress of Methodism; and far beyond its limits his name is a household word in thousands of Methodist homes. It is therefore gratifying to find that the Church he has served so faithfully and long, has not allowed his services to pass without public recognition. This took place on 20th March, 1871, when 700 people assembled in Nantwich Town Hall to do him honour. The meeting was most enthusiastic, and several ministers and gentlemen bore testimony to his high character and sterling worth, and to the important services he had rendered to the Church of Christ. During the proceedings, Mr. Thomas Wood, in the name of the assembly, presented a testimonial, consisting of a beautifully executed scroll, together with a purse of seventy-five guineas and a silver teapot. The scroll was worded as follows :—

> "This scroll, with a purse containing seventy-five guineas, is presented to Mr. T. BATEMAN, of Chorley, Nantwich, by his Christian brethren of the Primitive Methodist denomination, to commemorate the jubilee year of his connection with that body as one of its earnest and faithful local preachers; and it is intended to express to him the great esteem in which he is held by them for his character and his work's sake, and to convey to him their heartfelt wishes and best desire for him, that the eventide of his life may be peaceful and happy, and the end safe and triumphant, through faith in Christ Jesus, his Saviour.
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> "It bears testimony to the abiding character of his life to the truth, and to his constant walk in obedience to his teachings for more than fifty years; to his fidelity to the denomination he joined in the freshness of his first love, notwithstanding various seductive influences; to his ability and eminent good sense as a leader and local preacher; to his humility, forbearance, and Christian charity; and to the respect in which he is held by good men of all denominations. To the honour due to him in his election to the presidency of the Conference in 1857 and 1867, and to the efficient and wise manner in which he discharged those duties. It speaks of his courage and endurance as a soldier of Christ; and it testifies on his behalf, and at his request, to the abounding grace of God to him at every period of his history, and of his confidence in the continuance of the same grace until he stands up in the richness of Christ among the redeemed in glory.—NANTWICH, 20*th March*, 1871."

Mr. Bateman suitably replied in an address at once worthy of the occasion and of the man. Thirteen years have passed since then, and the venerable old man is still with us; and though in the eighty-fifth year of his age, his activity of mind and energy of body may well excite the envy of many a younger man. His long experience, now mellow and ripe, is sanctified to God and the public good.

As a guardian of the Nantwich Union, he still officiates as vice-chairman of the Board, and continues to manifest the same unswerving and faithful devotion to his trust, and the same kind and sympathetic regard for the poor, which for forty years have characterised his earnest and eventful public life.

In reviewing his laborious and successful career, we are at a loss which to admire most—the man or his work. He is truly a representative man. A man of keen intelligence, of sound judgment, of broad sympathies, and of deep Christian piety; a man whom you can love much, but venerate and trust still more. Throughout his remarkable life, his private character and public career have been marked by an unflinching constancy, by an uncompromising integrity, by a fearless courage in the cause of truth and honour, by a calm indifference to the voice of censure or praise, in all matters of conscience and right, and by an earnest, moral purpose, and self-abnegation, which have rendered his life a daily sacrifice to the public good.

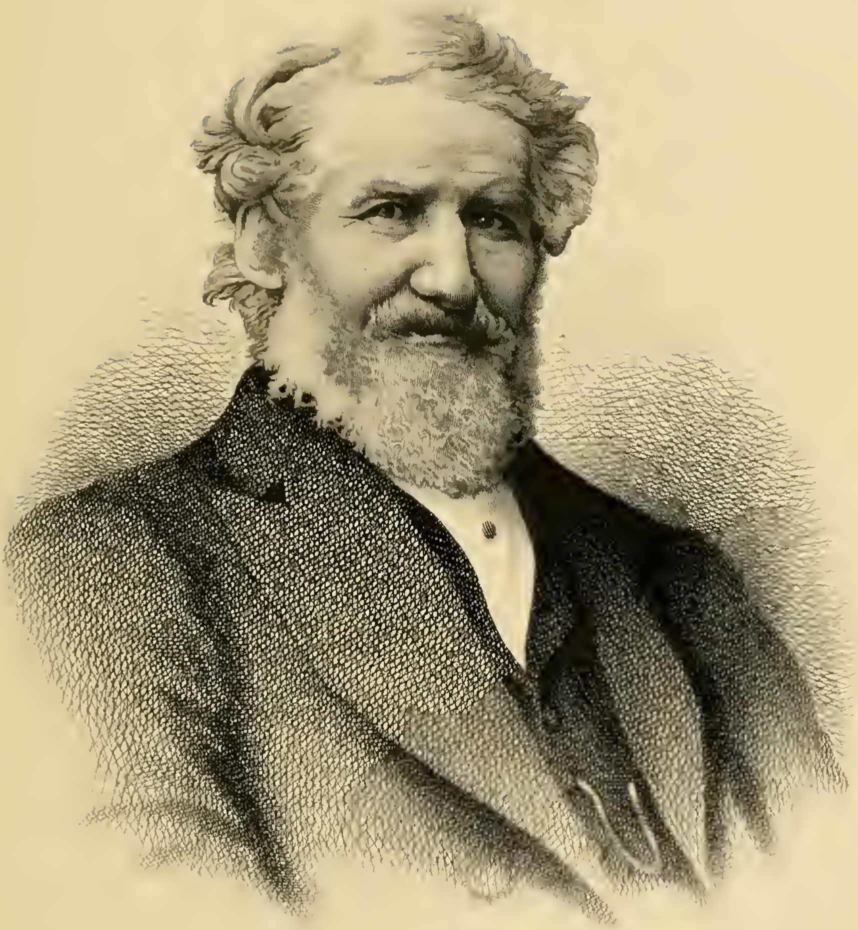
"He never sold the truth to serve the hour,
Nor paltered with eternal God for power;
Who lets the turbid streams of rumour flow,
Through either babbling worlds of high and low;
Whose life is work, whose language rife
With rugged maxims hewn from life:
Who never speaks against a foe,
Whose sixty winters freeze with one rebuke,
All great self-seekers' trampling on the right."—TENNYSON.

J. G. B.

George Charlton.

[*Born*, 1808: *Died*, 1885.]

THE name of George Charlton, Primitive Methodist Local Preacher, Temperance Reformer, Alderman, Poor-Law Guardian, and Justice of the Peace, has long been almost a household word in the North of England. His once tall, lithe, and firmly-knit, though somewhat stooping figure, surmounted by a large, well-formed head, with its covering of whitened, wavy hair; his strongly-marked features, deep-set, penetrating eyes, high cheekbones, slightly contracted brow, and strong, yet mobile mouth, are known more or less familiarly all over the six northern counties, and even beyond their limits; but best, of course, in Northumberland and Durham, where the work of his singularly busy life has been mainly achieved. By dint of sheer energy, and faithfulness to moral principle, he has risen to a position of high social honour and influence, and has won the sincere esteem of all sorts and conditions of men. He has finely illustrated the inscription on a monument to an old Ironside of Cromwell, in a certain Northern parish church, "A good man is a public good." Mr. Charlton's career has done much (and this is not one of the least of its merits), to show the falsity and viciousness of the popular distinction between what we call sacred and secular things. It has proved conclusively that Christianity, frankly and purely embodied in human life, is the best secularism; that a man may be an active,



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GEORGE CHARLTON ESQ

Thomas C. Jack London & Edinburgh

earnest citizen, and social reformer, and yet abate not one jot of his religious faith; nay, to put the matter in its true light, may find in his religion the most effective and enduring inspiration for his public work in the world. In Mr. Charlton there is that synthesis of high religious fervour with practical sagacity and public spirit, which it is the fashion in some quarters, now-a-days, to pronounce impossible. The Christian faith in an individual, immortal future does not make men indifferent to the claims and duties of the present. Mr. Charlton's interest in the affairs of this world has not been less but more keen, has not been less but more influential, because he has believed unfalteringly and fervently in the world to come.

The intensely practical bent of Mr. Charlton's mind is undoubtedly due in large part to his Northumbrian origin. He was born near Hexham, 8th September, 1808. There is a tradition, which Mr. Charlton himself is disposed to doubt, that he is descended from certain moss-troopers of feudal times, who dwelt on the North Tyne, and helped to make the borders or marches of England and Scotland in those days a place of dread. It is certain, at anyrate, that his grandfather came from that region to settle on a farm near Hexham, and there is a leading family of the same name still living in the North Tyne valley, the members of which are said to be not a little proud of their imputed freebooting paternity. Probably Mr. Charlton owes much more of his characteristic practical energy to those lawless men than he is always willing to allow.

His religious life began in 1824. In that year he went to Blaydon-on-Tyne, to reside with his brother, and to be apprenticed to the occupation of a butcher. His brother was a local preacher among the Primitive Methodists, and entertained periodically the first Primitive Methodist missionaries who visited Tyneside. Here young George met such men as William Garner (whom he had heard before in the open air at Hexham), and William Suddards, and many others. The godly life and earnest preaching of these pioneers of Primitive Methodism deeply impressed him, and he quickly decided for Christ. In a year or two afterwards he began himself to preach. Mr. Charlton's religious history shows as clearly as any part of his career his strong practical bias. He is no *doctrinaire*, no theological theorist, no arm-chair speculatist. His religion loves the broad, healthy open air of everyday life. It has little of the meditative or contemplative in it. The philosophy of religion, the speculations of theology have little if any attraction for him. He loves to dwell on its plain, experimental, homely aspects, and is indeed apt to be terribly impatient of all bookish and dainty theorisings. We have heard him speak, with a scorn which might almost be called withering, of anything approaching in the least to pulpit dandyism, or simpering pedantry. His own preaching has always been simple, natural, manly, sensible, and straightforward, couched in the purest Saxon, free from all tricks of oratory, and pervaded by an honest desire for the spiritual benefit of his hearers. Mr. Joseph Cowen, M.P., a life-long friend of Mr. Charlton, gives the following interesting description of the first time he saw him and heard him speak :—

"It was," says he, "when I was a lad, some five-and-twenty years ago,* and the impression of that meeting is more vividly implanted in my mind than events which have transpired within the last few months, and in which I have been concerned. There was to be a Primitive Methodist camp-meeting near where I lived, and at that meeting I was told that a lady was to speak—a good and honest lady, a distant relative of my own, Bessy Newton. Never having been at a camp-meeting, and never having heard a woman speak, I was induced to go. The place where the meeting was to be held was one of great natural beauty. It was a valley, a verdant valley then, now, however, it is built in by chemical works, factories, and coke ovens. The grass is blackened by coal smoke, and the leaves and branches of the trees are wizened by the chemical fumes. But at that time, sir, it was a place that might not inappropriately be likened to that almost classical spot which poor Burns made immortal as the trysting place of Highland Mary,—

"There summer first unfolds her robes,
And there she longest tarries."

The day on which the meeting was held was equally attractive. It was one of those quiet, still, peaceable, summer Sunday evenings; an evening such as can be seen, I believe, at greatest perfection still in rural England. The sun was declining behind the hill; the air was laden with the perfume of new-mown hay and wild flowers; and, as I approached the meeting, the congregation had just been singing the beautiful hymn by Bishop Heber, commencing—

"From Greenland's icy mountains,
From India's coral strand."

And, with that, up rose a tall and manly frame, and in clear and ringing tones, and with a powerful and pathetic voice, pleaded on behalf of the moral principles of Christianity in a way that I have never heard surpassed. Since then, gentlemen, I have heard the

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* This was spoken in October, 1875.

> same cause advocated by distinguished dignitaries of the English and Romish Churches; I have heard some of the ablest ministers of the Presbyterian faith expound the Christian Gospel, amongst them the manly and eloquent Dr. Chalmers, one of the best and noblest of our modern divines; but I never heard the first truths of Christianity put with more power and pathos than by that plain Methodist preacher at the camp-meeting in the valley of the Tyne—the man whose services we have met this evening to recognise and to honour."

In 1828 Mr. Charlton left Blaydon for Newcastle-on-Tyne, to commence business there for himself. His great executive energy and steady business habits quickly won for him—if not a large fortune—a simple and modest competence, which set him free while yet hale and vigorous to devote himself to public affairs. His end in life was not to amass money, but to do good, though he has no false cynical contempt for money by any means. He has since his retirement from regular business been connected with several speculative enterprises, and in all these, as in his own occupation, he has exhibited a diligence, sagacity, and administrative skill which have proved him a thoroughly capable man of the world. For more than thirty years he has been a poor-law guardian, and his judiciousness and broad common sense in this capacity are acknowledged by all his colleagues. From a very early period of his life—in fact, from the date of his settlement in Newcastle-on-Tyne, he has taken a foremost part in the chief political movements of the times. The movement for Catholic Emancipation, or the removal of the Civil Disabilities of Roman Catholics (one of the most important controversies that ever agitated the inhabitants of any country—important for the principle of equal freedom of conscience for all involved in it) was then making rapid progress towards final success. Mr. Charlton threw himself into the fray with characteristic energy and ardour; and none was more sincerely rejoiced than he, when on the 13th of April, 1829, after little more than a month's debate in both Houses of Parliament, the famous Catholic Emancipation Act became the law of the land. The Reform agitation, which ended in the Act of 1832, and the movement for the abolition of the odious corn laws found Mr. Charlton once more to the front. Mr. Cowen says:—

> "The second time I remember meeting my friend, was when impressed by the teachings of the great Italian, Mazzini, and inspired by the revolutionary ardour of the enthusiastic French poet, Lamartine, I crowded amongst the undistinguished throng

into the Guildhall, Newcastle. There I found Mr. Charlton enforcing the right of the people to complete enfranchisement. Since then Mr. Charlton and I have met many times on public matters. We have been on many committees together, and at numberless public meetings; and I can say that I do not think there is any great political movement, or any great social effort that has engaged the attention of the people of this district and of this country for the last twenty-five years, respecting which Mr. Charlton and myself have not seen substantially, face to face, and eye to eye."*

Referring to these early political struggles, Mr. Charlton has sometimes been heard to say playfully, that in those days, "he fought with beasts at Ephesus."

In November, 1873, he was unanimously elected Mayor of Gateshead-on-Tyne, and held that position for two successive years. Many of his warmest friends, as well as others who could scarcely be called friendly to him, knowing the restless vigour of his temperament, and the strength of his convictions on the subject of temperance, feared that he might not, as chief magistrate, hold the balance of justice with perfect equality—in a word, that he might be unduly hard both upon the liquor-sellers and their poor victims. And it must be confessed that this is precisely the danger of a temper like Mr. Charlton's. This is, as we may say, the defect of its quality—a certain dogmatic narrowness of view, an inability to enter into other minds, and to see the merits of the opposite side of the question. But to the credit of Mr. Charlton's shrewdness and self-knowledge be it said, that he himself felt the danger and did his best to guard against it. At the public meeting held in the Town Hall, Gateshead, to celebrate the completion of the second year of his mayoralty, he said, "When I was appointed to the position of chief magistrate, I determined, strictly and honourably, as far as I knew it, to discharge my duty. I did not want to stretch the law in order to carry out any crotchets so-called of my own." And at the same gathering, the late Archdeacon Prest testified to Mr. Charlton's fairness and integrity, in the administration of justice, in the following words:—

"When at the end of his first year's mayoralty, the question was put as to who should succeed him, it was felt that none but himself could be his parallel. When on the bench, where a man sat in the full light of public observation, where, undoubtedly, critical eyes and censorious minds were watching and weighing his words and his actions, none were found to wag a tongue against him. He had done his duty as a just judge, with no weak or unworthy hand. He had administered a law which was meant to repress sin and to diminish misery; but at the same time, no man had come before him, and above all, no woman had come before him, who had been brought into distress by sin, without receiving from him words of such kindness, and deeds of such love, as showed that he was, while just and true, also good and merciful."

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* Speech in Gateshead Town Hall, 29th October, 1875.

And from the address presented to him at the same meeting we quote the following passage to the same effect:—

"Your conduct while administering the law of the land, and presiding over municipal affairs as chief magistrate for Gateshead, has elicited unanimous expressions of satisfaction from your fellow-citizens. The urbanity that springs from high-toned benevolence has in your case availed to soften, without impairing the vigour, of an unbending rectitude."

As a fitting recognition of his services to the borough of Gateshead, he was created a Justice of the Peace towards the end of 1875, by the Conservative Lord Chancellor, and a memorial drinking-fountain was erected by his friends in the Gateshead park—acquired during his mayoralty. The fountain cost £200. It is of dressed free-stone, with polished granite and marble facings, polished granite basin, and various floral decorations and emblems. With the statue surmounting it, it is about twenty-one feet high. Mr. Charlton has been represented by the sculptor with mayor's robes and chain, and the likeness is a very striking one. The inscription, simple and dignified as befits the man, is as follows: "To George Charlton, Esq., J.P., Mayor of Gateshead, 1874 and 1875, in recognition of his labour in the cause of social reform." Though, perhaps, we may be allowed to doubt with Archdeacon Prest whether the bare name "George Charlton" would not have been an even more appropriate device.

This inscription, however, leads us to speak briefly, of what has after all been the main work of Mr. Charlton's busy life—his crusade against intemperance. This is the title by which he will be chiefly known and remembered, "The Apostle of Temperance in the northern counties." To the promotion of social sobriety the best energies of his life have been given. When he began to preach teetotalism it was scouted as a silly, fanatical craze, but he has lived to see the principles which were then so unpalatable, receive the sanction and adherence of the best and wisest in the land. He has been a member of the Committee of the United Kingdom Alliance almost ever since its origin;

for fourteen years he has acted as Secretary of the North of England Temperance League, and he has addressed innumerable meetings in all parts of the country on every aspect of the temperance question. As an illustration of the success which has followed his indefatigable toil, we may mention that in one year he rescued from intemperance no fewer than seventy persons. His style of temperance advocacy is strong and effective. He can say hard things, and sometimes *intemperate* things, but he says them with an evident sincerity, and with a racy humour and quiet drollery which completely disarm those who differ from him. His wit is sometimes sufficiently caustic, he can be bitingly sarcastic when he chooses; but we do not know that he has ever used his unquestionable power in this respect to needlessly wound or irritate an opponent—except, indeed a conceited and pretentious opponent. Then his satire, which is ordinarily mild and lambent, becomes most scathing. His addresses, like his sermons, are marked by sterling good sense, ripe experience, shrewdness and trenchancy. Mr. Charlton has always taken a rational view of the political aspects of the temperance question, and of its relation to religion. He has shown his wisdom in accepting thankfully even the smallest instalment of legislation for the promotion of the sobriety of the people. He is not one of those who pettishly refuse a part because they cannot secure the whole. Though an ardent radical, he has constantly recognised that progress, to be sure and stable, must be slow and gradual. He has united passion and patience in an admirable way. And he has never forgotten that the ameliorating of external circumstances by legislation is only the lesser half of the problem of how to deal with human sin and suffering; in a word, that regulation is not regeneration. Hence he has not failed to point out the deeper, inward remedy which the Gospel of Jesus Christ supplies, and to urge men to be content with nothing short of an entire renewal of heart; because in that lies their only safety and their only strength. "It has never been atheistic philosophers," he once said, "who have put the world right, but the men who have received the lessons of the grand old Book. And if England is to continue great, the teachings of that Book must take hold of the minds of the people, and in proportion to the reception of its great truths will the nation be lifted from thraldom, misery, and wretchedness, and be inspired by influences calculated to promote its best and highest interests."

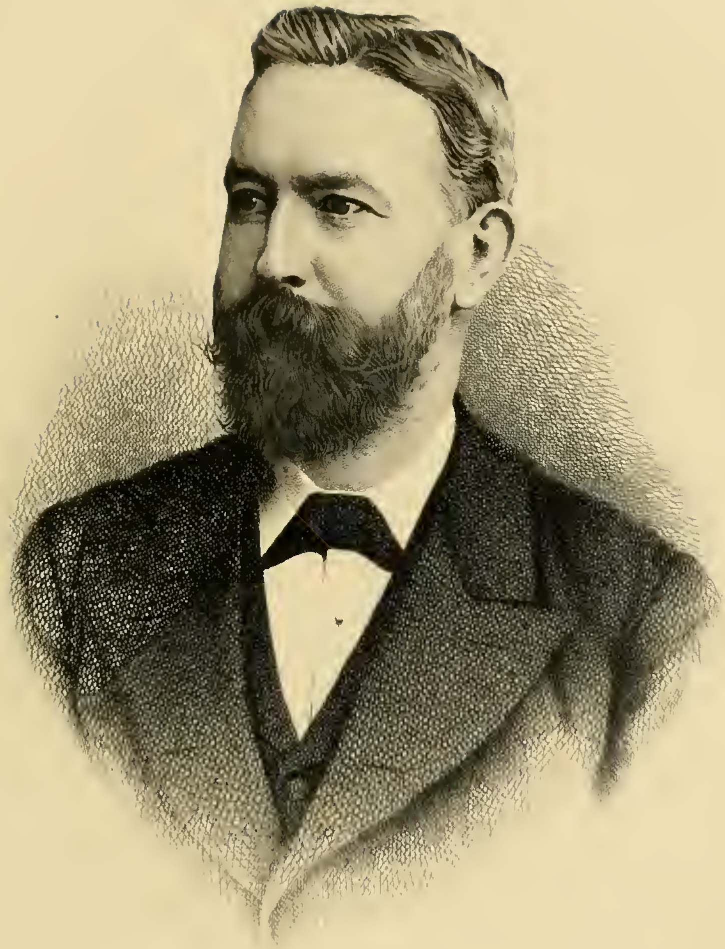
We have only a word or two to add respecting his simplicity, and the courage and consistency with which he has proclaimed his convictions. When he was elected Mayor, he resolved to set his face like a flint against certain official customs—such as extravagant expenditure over mayoral and municipal banquets, and he carried through his intention with praiseworthy persistence. He dared to be simple and singular in this respect, and so administered a timely rebuke to the spirit of vulgar display and of mammon-worship which too often rules in such matters. As Mr. Burt, M.P., said, "Men ought to be put into the office of mayor for their intellectual and moral fitness, and not for simply having a long purse. I am glad that Mr. Charlton did not hesitate to break through many of these municipal customs, which are certainly more honoured in the breach than the observance." But besides his sturdy simplicity, Mr. Charlton has shown also the true English doggedness and resoluteness of temper. At the public breakfast, to which we have just referred in a note, given to him soon after his second election to the mayoralty (and at which Dr. Cairns delivered an able and sympathetic speech) Mr. Charlton said he was one of those individuals who had all his life laboured in the minority, and yet, strange to say, he had always been on the winning side. A minority was very frequently right; although it might be kicked, trampled upon, and scorned, yet it worked deep into the inner heart of the people, and eventually ruled the world. And on another occasion he urged young men not to be satisfied with merely assenting to principles. "You must carry them out," said he, "To faith add courage. The apostle knew that the difficulty in starting life was want of courage, and that was why he said, 'Add to your faith courage.'" Mr. Charlton himself held firmly and incorruptibly to the sound principles of social and religious progress with which he began public life. He died on Tuesday, 15th September, 1885, at his residence at Bensham, while the preceding sketch was passing through the press.

J. D. T.

William P. Hartley.

[*Born*, 1846: *Still Living.*]

IN the development of Primitive Methodism the first stage was purely impulsive and evangelistic. The members, generally won from a life of sensuousness and ignorance, became enthusiastic evangelists, and devoted themselves with great earnestness to awaken their neighbours and friends to a sense of sin, and the knowledge of salvation through faith in our Lord Jesus Christ. They were possessed of the true propagandist spirit, and were heroic in their self-denial and perseverance. They saw men moving forward thoughtlessly and carelessly toward a dark, frowning eternity, and with outstretched hands rushed forward to pluck them as brands from the burning. Their ideas of sin and salvation were rude and elementary, but they were vivid and intense; there was no indefiniteness, no haze, no bewilderment, no chilling doubt or division of thought. Sin to them was the transgression of the law; the law was inexorable, and demanded satisfaction. Christ met the claims of the law and paid the penalty due to our sin; and whosoever availed themselves of the work of Christ were saved, but whosoever failed to do so were damned. They literally interpreted the Scriptures, and materialised things unseen. Hell-fire was not a figure of speech representing a spiritual condition, but an objective reality. Hell was a real place where the unregenerate were cast, and where the smoke of their torments



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WILLIAM F. HARTLEY, ESQ.

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ascended for ever and ever. They saw men moving forward in a solid phalanx toward that awful yawning chasm, which moved to meet them at their coming; and they were prepared to sacrifice any personal interest, to endure any hardship, if by any means they could rescue them; men and women, boys and girls, all became preachers. The women, rising above the timidity of their sex, and inspired with a pure passion of humanity, rushed into the streets, crying, "Turn to the Lord, and seek salvation." That was the battle cry that rang through the country, and which was heard on lonely village greens and at the market-crosses. The whole Connexion was an evangelistic society, and every member a worker. Salvation was principally interpreted in an objective sense, and therefore one condition which was attained instantaneously through the exercise of faith. God pardoned the guilty sinner and renewed the depraved heart when the penitent exercised faith in Christ as the propitiation for his sin, and thus men were freed from the condemnation of the law and the power of the Evil One.

As the number of converts increased and the experience of the leaders advanced, they began to see that it was not only necessary to get people converted, but to teach them the way of righteousness—the right way to live; and so a second stage was reached in the development of the Church life and organisation of the denomination. It is impossible to fix any date when this second stage was reached, because it varied in places according to the number and intelligence of the members. In some places it was early reached, and in others the process is even now in operation. The new phase which aimed at Christian culture demanded new conditions and new forms of sacrifice from the people. The first meeting-places of the denomination were the open-air, barns, stables, lofts, and dwelling-houses, any kind of place where a crowd of people could be gathered together; but now it became necessary to have more suitable and convenient places. The first chapels were rude and primitive structures, but as the temporal condition of the people improved, and as they became more educated, the chapels were built in a better form and more costly; so that now the Connexion is in possession of some very fine ecclesiastical buildings. Candid friends of the denomination have not scrupled to tell us that our advance in this matter has been too rapid, and that the energies of the Connexion have been diverted from their legitimate object. But those who interpret the movement sympathetically recognise that the attention given to chapel building in late years has been a necessity. It has in fact been a natural step in the progressive development of the Church life and order of the denomination.

The new phase of the denominational development further required a more educated ministry. In the early days the possession of the natural gifts for the ministry was accounted sufficient, and literary culture was not demanded; but the spread of popular education, the necessarily improved social condition of the people, from the habits of temperance and righteousness under which they had been brought, and their advancement in spirituality, required a more educated ministry.

Considering the circumstances of the members generally, the giving for denominational purposes has reached a very high average, but we have wanted some plan by which the gifts could be more equitably distributed according to the necessities of the institutions. The ministers, who ought to have given guidance in this matter, and who, in some instances, have done so, have, however, generally failed. Being chosen as a rule for the poorest members of the Church, they seem to lack confidence and authority to speak upon the subject. God has raised up a man who by precept and example is teaching this most necessary and valuable lesson. This man is William P. Hartley. We recognise his presence and work in the Connexion as providential, and as marking a stage in the development of the denomination.

The story of the outer life of Mr. Hartley is soon told. He was born at Colne, in Yorkshire, in February, 1846. His father, John Hartley, was a whitesmith; his mother, Margaret Pickles, belonged to the operative class. His ancestors for many generations belonged to the labouring poor. The education of his parents was of a very elementary character; but his mother showed particular aptitude for business, and early in her married life commenced a small provision store. There were several children born, but the only one that survived infancy was the eldest, the subject of this sketch. From childhood he has been blessed with excellent physical health, and evidently inherited from both parents a good constitution. Though we are not absolute believers in the doctrine of heredity, yet we recognise an important truth in it.

The soul manifests itself through its organism, and in the early stages of development is subject to the organism. We attain very considerable development before the will asserts itself and gains dominance and can repair the accidents of birth and environment. Where the organism transmitted is unhealthy in fibre and unfortunate in distribution, it renders the battle more severe and limits the attainment which may be reached. Mr. Hartley's parents were humble people, but they were temperate, industrious, and God-fearing, and from them he inherited a healthy, well-balanced constitution.

It is often the ambition of poor people that their children may start upon a higher level of life than they occupy, and should have a better chance to wring out of the world's hard hand and grip success and fortune; and the struggles they make, and the self-denial they show to realise this are really heroic. But so close is the net in which they are held, so hard is the iron cage dividing the classes of society, that despite their efforts comparatively few succeed. Mr. Hartley, being an only child, was early sent to the National School, where he remained until he was thirteen years of age, and then was sent to the Grammar School for one year. Children in the manufacturing districts of Yorkshire and Lancashire are sent to the factories at a very early age, and a case like that of Mr. Hartley was altogether exceptional. It was therefore assumed by his parents and neighbours that he would be an unusually well educated lad, and fit for something better than the common handicrafts of the neighbourhood. When his uncle, the Rev. Robert Hartley, was going to Australia, his nephew was attending the Grammar School, and the uncle confessed that he did not think his nephew would make much out in life. He acquired a taste for learning and books, which he has cultivated through life; but his real education began after he had left school, and his truest masters were the hard actualities of business life. His parents were very careful of his religious and moral training. They were both members of the Primitive Methodist Church, the father being a local preacher. The grandfather on the paternal side was one of the early local preachers of the denomination, who did a great amount of hard mission work in and around Burnley, and died in the Isle of Man while engaged in such work. The family were associated with Primitive Methodism from the establishment of the cause in South Yorkshire, and had contributed largely to its success. The home influence brought to bear upon Mr. Hartley was of a high and healthy character. The patient, sweet, gentle disposition of his mother, and the robust manliness of his father, awakened early in him a high ideal of life. He was the child of many prayers. His parents kept him from the companionship of the rude children of the neighbourhood, and impressed upon his mind the value and importance of early piety. What though there might be a little narrowness and superstition in the views of these good people, they were rendering the best service that any couple could render to the Church and the world, —the religious training of their son. As an illustration of the scrupulousness, and ignorance also it may be, of his parents, it may be stated, that his mother refused to allow him to go to study to be a solicitor, lest the pursuit of the law should be hurtful to his spiritual interests.

Mr. Hartley was early taken to the Primitive Methodist chapel and attended the Sunday school as a scholar; he also became a teacher as soon as he was able. He held all the offices in the school at Colne for many years, and was one of the best workers and most liberal supporters of the institution. He was admitted a member of the Church at the earliest age members are enrolled. He had acquired a knowledge of music, and was appointed organist and choir-leader, which service he rendered gratuitously while he remained at Colne. He was appointed to the Trust body as treasurer and steward of the circuit. In fact he was the one most prominent and active spirit in the circuit, and to him Colne is indebted for a number of the finest country chapels in the Connexion, and that it is one of the most successful circuits in South Yorkshire. Mr. Hartley's religion developed itself not in intense pietism, but in severe conscientiousness and practical godliness. He is more governed by conscience than by the mystic sense, and is more noted for his practical benevolence and uprightness than sentimental piety.

At fourteen years of age he commenced the business of life, as assistant to his mother in her small grocery store. The amount of business transacted did not supply sufficient opportunity for his active temperament, and at sixteen he began to canvass the small shops in the adjacent villages, and soon secured a considerable trade in grocer's sundries. It was by what worldly men would call a happy accident, and what religious men who believe that the steps of a good man are ordered by the Lord, would call a good providence, that he entered upon the line of business in which he has realised marked success. A local maker of fruit preserves failed to fulfil an engagement into which he had entered with Mr. Hartley, and to supply his customers, he found it necessary to prepare the fruit himself. The commencement of this business was very humble, but from the first, the principles that have guided him in his great factory at Bootle were acted upon. He used only the best materials, and maintained the most scrupulous cleanliness in all his departments. He was careful to have oversight of every pound of jam he manufactured, and he still continues to do so. In a very short time he had an excellent business in this department alone, and despite the dissuasion of relatives and friends, who were certain that he was going to ruin, he determined to remove from Colne to Bootle, near Liverpool, in order to lessen the expense of carriage of fruit and sugar, and to gain the advantage of female labour. The first few years at Bootle were a time of great anxiety and excessive labour. Entering upon a large business with a limited capital, with few friends, and only an imperfect knowledge of the world, he had to pay the penalty that all men pay in one form or another who succeed in life : but he had early indications that the step was a right one, and that if he could only hold on for a few years he would realise success ; and this has been greater than he had ever hoped for. The first few years of his life at Bootle made such a demand upon his vital resources, that he slightly impaired his health, and he has since had to exercise great care to recuperate. His factory has gradually extended, and the number of hands employed by him has so rapidly increased, that recently he has found it necessary to purchase a large estate in the neighbourhood, where he is now engaged in building a model manufactory, and indeed a village, as residences for his workpeople.

Mr. Hartley early in life adopted the most severe and strict business principles. He is methodical, punctual, and exact. He has great firmness and self-reliance ; is a man of few words, but of decisive action. He is kind and sociable, but calm and self-possessed. He is communicative, but confident. He knows his own mind, and is not easily changed in his opinion. His intellect is purely practical, and he wastes no energy in dreaming or speculation. He is venturesome but cautious, and knows well how far to go. He never enters upon an enterprise but he carries it out, and generally succeeds well in it.

At the beginning of his business life Mr. Hartley adopted the principle of systematic giving to religious and benevolent purposes. He put aside a portion of his income for such agencies, and as his income increased he raised the percentage, until the amount he gives to such objects is now very much larger than he uses for household and personal expenditure. He has been a most princely giver to the Primitive Methodist Connexion, and the method he has adopted has been of the most beneficial character. All his gifts have been conditional, and proportionate to the amount raised by the people he has helped. He never gives indiscriminately, he never gives without fully informing himself of all the circumstances of the case, and he gives to encourage self-help. He has largely helped many of the trustee estates of the Connexion, and recently he gave a thousand pounds to pay the debt of the Missionary Society. The missionary operations of the Connexion were for a number of years hampered because of the debt of the Society. Various attempts were made to reduce the burden, which had been lessened to six thousand pounds. Mr. Hartley then offered to give one thousand pounds on condition that the Connexion raised the other five; and at the missionary meeting held in the Metropolitan Tabernacle, in May, 1885, the Society was declared free from debt. Mr. Hartley, in the Primitive Methodist Church, is really fulfilling an important mission, and has a distinct place and work. In any of the older Churches he would only be one among the many wealthy men and liberal givers, but in this denomination he holds at present an unique position, and is by example and precept teaching an important and needful lesson. Though the Primitive Methodist Church has been the largest sharer in his beneficence, he has by no means confined his liberality to the denomination. He is a subscriber to a great number of charitable and philanthropic societies, and his private acts of charity and almsgiving are of daily occurrence. He lives on very free and agreeable terms with his workpeople, and when they go on their yearly excursion, he endeavours to make them feel that he is amongst them as a man and a brother.

Mr. Hartley was married in 1867, to Martha, daughter of Henry and Ann Horsfield, grocers, of Colne, who has enriched his life with wifely sympathy. He has a family of seven daughters and one son. He is yet in the prime and vigour of life, and has such an active temperament, that business is a necessity of his life. We pray and hope that he may be spared to old age, and may see abundant blessing upon the noble mission which he is pursuing.

G. H.

William O'Bryan.

[*Born*, 1778: *Entered the Ministry*, 1815: *Died*, 1868.]

IRELAND is said to have been the home of the O'Bryan family; the tradition being, that three brothers came over from Cork to England with Oliver Cromwell, one being a general officer, the other two captains. Two of the three settled in Cornwall; one of them found a home at Boconnock, and from him William was descended. During the period of the Revolution, and years following, the family suffered many vicissitudes. The name became anglicised,—William's grandfather being known as John Bryan, his eldest son signed himself John Briant, his youngest son Joseph Bryant. The changes in the name are attributed to the ignorance of the school-masters in the last century. When the O was again added, some in the family signed O'Brian, others O'Bryan. Documents exist showing that the name was spelled in six different ways. The parents of William were William and Thomazine Bryan, who occupied a farm at Luxulian, Cornwall, and had shares in tin mines. His mother attended the ministry of John Wesley as early as the year 1755, and joined the Methodist Society in 1757; her parents opened their house as a preaching place, and she was the means of leading her husband to join the Methodist Society.

William Bryan was born at Gunwen, a wild district in Cornwall, 6th February, 1778. He was brought up under religious influences;

the Methodist preachers constantly visiting the family, and having preaching in their house. He had as good an education as could then be had away from college; one of his teachers being an inveterate snuff-taker, that bad habit made a deeper impression on the boy's mind than his book-learning. Daily family worship was held in the house, and the children were taught to pray to God in secret. Living in a lone farm-house, they were kept from bad companions; the Sabbath was strictly observed by all the family. He was taught to avoid using bad words, or keeping company with bad boys. The family regularly attended church, and one of the curates, seeing the seriousness of the mind of William, offered to train him as a preparation for college; but neither the boy nor his parents were favourably influenced by the irreligious kind of clergymen then so numerous, so they discouraged any such step being taken. Most of the clergymen they knew were hunters, card-players, wine-drinkers, and Sabbath-breakers.

Three times in his youth William narrowly escaped death—once from drowning, and twice from his dealings with cattle; these events deeply impressed his mind. Much prejudice existed in favour of the Church, but the worldly and even wicked conduct of some of the clergy led many of the people to prefer the Methodist services to those of the Church. When only six years old, William heard Francis Wrigley and Adam Clarke preach; and the arguments of the latter were so clear and impressive, that one of his Cornish hearers said, "such arguments would convince the devil." At the age of eleven, in May, 1789, he was convinced of sin, and converted under the preaching of a sermon at Bokiddick, and he began to be deeply serious, and read such books as "The Christian Pattern," by à Kempis. He began to meet in class, but the evil influence of the French Revolution, and the prevailing wickedness of the times, led to his going back into the world. The kindly advice given to him by Mr. Wrigley and Adam Clarke he never forgot; but these were deepened when, on two occasions, in 1787 and 1789, he heard John Wesley preach. On the latter occasion, the good man placed his hands on William Bryan's head and said, "May he be a blessing to hundreds and thousands!" That prayer was fully answered.

Having much leisure time, and being an early riser, he devoted himself to painting, engraving, and reading, besides helping on the farm and in the tinnery; he read as many good and religious books as he could procure. He also tried his hand at book-binding, and after his father's death, went to St. Austell to learn the drapery business; but the next year, his widowed mother was ill, and she sent for him to come home, and obeying her wishes, he began farming. On coming of age, and holding considerable property, he was made overseer of the poor, the churchwarden, and the way-warden, to superintend the high road. To these various duties he gave full attention; they brought him into much company which was not congenial to religion, and his zeal in the cause of Christ was diminished. He received a fresh baptism of the Holy Spirit in November, 1795, and felt constrained to speak to his neighbours about their souls and eternity; but as a youth he realised what cross-bearing was, and resolved to persevere. His steady-going old class leader invited him to assist in holding a prayer meeting in his house. The first time he stood up to take part in a religious service, he gave out the hymn commencing, "O wond'rous power of faithful prayer," &c. That was in January, 1796, then he first prayed in public, and the occasion was one which made a deep impression on his mind. At that time the Methodists had only two circuits in the county of Cornwall, but they included many places. Several preachers, one after the other, spoke of his becoming a preacher, but he had then no idea of so doing. He began at first by relating his own Christian experience in a meeting in 1801, which had a good effect on the people. The experiment he repeated; and being encouraged, he went to several villages and held meetings.

In July, 1803, he married Catherine Cowlin, of Perranzebuloe, Cornwall, where she was born in 1781. They were the first persons married in the parish church of Perranzebuloe. She had been well brought up, educated with the vicar's daughter. Her father was a strict churchman, but one day, Catherine, at the age of nineteen, heard a Methodist preach out of doors, was convinced of sin, and in 1801 was converted, and regardless of her father's displeasure, she joined the Methodist Society, laying aside her fashionable clothing, and dressing in the plain Quaker-like costume of the early Methodists. She had a fine head of hair, but that she cut off, lest it should make her proud. She attended all the Methodist services, rising at four in the morning to be present at the five o'clock preaching. Her parents considered the family disgraced by her joining the despised people. She removed to Roach, the second home of her parents, and there, with the companionship of a pious servant, she began to pray in public, and give exhortations in the meetings that were held.

A few years after their marriage, Mr. O'Bryan (he having added the O to his name) felt called to enter the ministry, but being married, and having young children, he was not accepted by the Methodists to whom he offered himself; that was a trial to him and his wife. To encourage him in preaching, Mrs. O'Bryan managed the farm whilst her husband made itinerant excursions to the villages around. In 1805, he heard Dr. Coke preach, and the zeal of the saintly man prompted him to yet more activity. In 1809, the Rev. J. Womersley put his name on the Methodist plan as a local preacher, but a year afterwards, because he would go to places beyond his own circuit to preach on the week days,—his heart prompting him to speak in villages in which there was neither church nor chapel,—in 1810 his name was taken off the plan, and he was by the preacher unwisely excluded from the Methodist Society.

Now came a testing time, but Mr. O'Bryan was equal to the emergency. Seeing that there were about a score or more villages in Cornwall in which the Gospel was not heard, he left the business he had commenced at St. Blazey Highway to the care of his wife, whilst he preached every evening in one of those benighted villages. He met with fierce opposition from some of those ungodly people, but this in no way discouraged him; on the contrary, his wife felt constrained to help him in the work, and leaving her children to the care of friends, herself went forth and preached the Gospel also. Many Methodists who had heard him preach desired to join him when it became necessary to unite those who were his converts into a Society, but he discouraged all such, and desired only those to unite with him who did not belong to any religious society. He firmly opposed any idea of secession from Methodism; and when, on inquiry, he ascertained that there were twenty parishes in Cornwall and North Devon in which there was no preaching by Dissenters, he devoted himself, in 1815, entirely to the ministry in those dark places around him. At that juncture he heard Dr. Adam Clarke preach again, and he spent part of the next day in pious counsel with the Doctor. He now preached every day in a fresh place, having converts at almost every service, amongst them some of the better class of people. He seldom knew where he should get his meals, or sleep at night; but daily, lodgings were provided for him, and meals, often in most unexpected ways and places. He had faith in God, faith in his mission, and faith in himself, and success followed.

There were many touching episodes in connection with his work, and his untiring devotion to it, but these cannot be included here. The circumstances which led to the formation of the Bible Christian Society, or the Brianites as they were for a while called, were briefly as follows :—On 1st October, 1815, Mr. O'Bryan preached at Week St. Mary and Hex. On the 3rd he preached at Shurnick, when Mrs. Hicks wished him to preach at Clawton, near Holsworthy. It is said that not one of the inhabitants there had heard a sermon from a Dissenter. The congregation he gathered there filled the house. He preached at Cookbury on the 5th, and at that service he met with James Thorne, who, with his brother John, had, in the August previous, invited him to preach at Shebbear. On 9th October, 1815, he preached in Mr. Thorne's house at Lake, Shebbear, where he found a well-disposed, hospitable family. Preaching began at six in the evening, when parlour and kitchen were both filled with most attentive hearers. Desiring the most serious to remain after the service, nearly all stayed, and he had to hold another service. That ended, thirty of them met in the kitchen, and twenty-two of them gave their names to begin a new Society; two others joined next morning. Thus was formed the first Society under Mr. O'Bryan. He soon afterwards met the Rev. D. Evans, the clergyman at Shebbear, who commended what they had done, and took part in some of their services.

Seeing now a prospect of permanency in the work, opposition was raised against them, and the worst came from a few of the Methodists in the locality; but the word of God ran mightily through the villages, and prevailed; resistance, coming from man only, was overthrown by

God in His mercy, and scores of souls were speedily converted. In January, 1816, the Society being organised on the Methodist plan, the first quarterly meeting was held, when there were found to be 237 members in the Society. In March, 1816, the first preacher's meeting was held, James Thorne having been received as an itinerant, and at that service the first Sacrament of the Lord's Supper was celebrated by them "in a primitive Scriptural manner, sitting, not kneeling—being a popish invention." The Methodists were still their chief opponents, though they did not interfere with their members. One Sabbath a herd of cattle was driven at the preacher, who was standing on a table out-of-doors, but the animals had more civility than their drivers. On another occasion, in 1822, a pack of dogs was let loose at the congregation, but they behaved better than their owners.

Continuing his travels and daily services, aided by his earnest and devoted young friend, James Thorne, in January, 1817, the membership had increased to 920. In the course of the next two years progress continued to be made in various parts of the counties of Cornwall and Devon, new Societies being formed continually of persons entirely gathered out of the world. Mrs. O'Bryan led the way as a female preacher; she was soon joined by others of the female sex, whose labours were abundantly owned by God, and they became so acceptable to the people that in a few years the male and female preachers were about equal in numbers, as well as in usefulness. Mrs. O'Bryan was a deaconess as well as an evangelist. She faced mobs of persecutors, and preached the word out-of-doors amid showers of stones, clods, and rotten eggs, for many years, by day and night; and sometimes she preached aloud, and sang hymns, as she lay asleep in bed. On one occasion her family stood around her bed whilst she preached a thrilling discourse, while asleep, from, "Behold, ye despisers, and wonder," &c., and she concluded by singing a hymn she composed in her sleep to suit the sermon. She removed in 1831 with her husband to America, where she terminated a happy and useful life in great peace in 1860.

Mr. O'Bryan led the movement with marked ability, founding a Book Room, a Connexional Magazine, which he edited for some years, and establishing a Missionary Society, which still flourishes. New chapels were built in various places, a Society was commenced in Kent in 1820, and another in London. He began a Society in Exeter in 1821. In 1827 the membership had increased to 8024. In 1829, Mr. O'Bryan disagreed with the Conference, and separated from them, but the work went on.

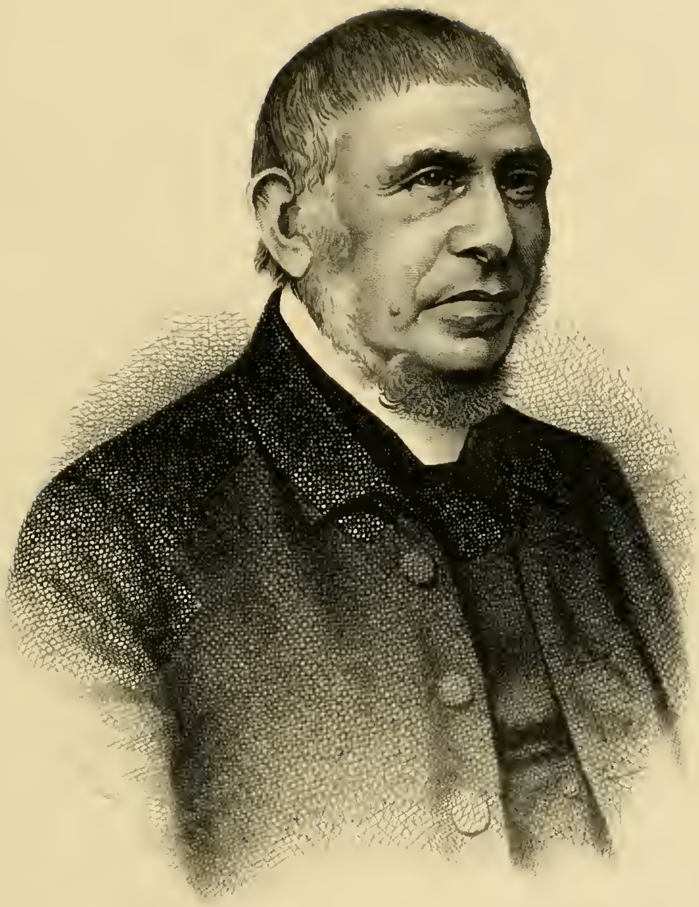
In 1831 he removed to America; he was nearly six weeks on the voyage. On his arrival he settled at Bethany for some time, where two of his daughters kept a school for females. There he opened a circuit, had many adventures by flood and forest, preached in various States, visited Canada, resided chiefly in New York and its vicinity, crossed the Atlantic thirteen times, and in great peace finished his earthly pilgrimage, 8th January, 1868, and is interred in Greenwood Cemetery, New York, with his wife. He endured many heavy trials, but lived to be honoured by both God and man, and died at the age of nearly ninety years.

James Thorne.

[*Born*, 1795 : *Entered the Ministry*, 1816 : *Died*, 1872.]

JAMES THORNE is a name held in high esteem and veneration in Cornwall and Devonshire, where he was best known, and his memory will be cherished as a precious inheritance in hundreds of Christian families, for generations to come, in the south-west of England. The father of James was a godly Methodist, born in 1762, died in 1842, who kept open house for preachers for a quarter of a century, and who was never absent from preaching service during twenty-seven years, when able to attend, and was not more than five times absent from the Sunday morning prayer-meeting, held before breakfast, in twenty-five years. These facts indicate some of the surroundings of James Thorne during the early years of his life.

The birth-place of James Thorne was North Furze Farm, Shebbear, Devon; and the date, Monday, 21st September, 1795. He was educated at Langtree village school, where he made good progress in what was then taught, but the school and home life of those days was greatly disturbed by the wars then in progress between France and England, Napoleon Bonaparte and Lord Nelson, and the volunteers gathered from English homesteads. There was a strong Puritan tinge in his home life, which clung to him, and was prominent in all his after life; but there was also a plodding industry he inherited, even from childhood, by which he was enabled to accomplish results in work



REV. JAMES THORNE.

Thomas C Jack London & Edinburgh

which were marvellous in their extent, variety, and influence. He was brought up a strict churchman, yet as a boy could swear with his companions, till his parents heard of it, and their reproofs were sufficient to rid him of that evil habit. At that time the name Methodist was odious to him, but only because he did not know the people so called. At the age of twelve, he had a dream of being dead and buried, which deeply impressed his mind, and made him more serious. Soon afterwards he read Foxe's Martyrology, which was made a great blessing to him, as it convinced him he was not in a condition of mind to endure such trials. In the summer of 1812, he was confirmed by the bishop, but he acknowledges that he did not receive the gift of the Holy Ghost by that act. At that time a very pious clergyman, named Evans, preached some heart-searching sermons at Shebbear, which were the cause of much religious inquiry and awakening in the neighbourhood, and influenced his own family circle and friends, preparing the way for a new departure in religious life in the homes of the farmers dwelling around.

In the month of August, 1815, a Methodist local preacher visited the locality, and preached there—his name, William O'Bryan or Bryant, —and hearing that he was a good man, John and James Thorne went to hear him at Halsdon. They were so pleased with what they heard, they invited the preacher to visit Shebbear, and in October he did so, finding a most hearty welcome at the farm of Mr. Thorne, in whose house he preached. At the close of that service, there were some seriously disposed persons, who, after conversation with the preacher, were formed into a Methodist Society; these included the parents of James Thorne, and all their sons and daughters. That was the happiest day in the life of all the members of that household, and to James Thorne in particular. Up to that time James had been a Calvinist in opinion, but hearing this preaching of the Methodist, and reading Mr. Wesley's sermon on Free Grace, and Predestination Calmly Considered, his views changed, and from that time to the end of his long life, James Thorne became a firm and consistent Arminian. The Society then formed was the first which was denominated, Arminian Methodists, or Bryanites, —afterwards Bible Christians.

The mind of James Thorne had been deeply impressed under the preaching of Mr. Evans, the clergyman, and he had sought relief by joining the church choir, and attending all the services, in which his excellent vocal powers found full and useful exercise; but he soon found his companions in the choir were so ungodly, he was glad to leave them, and found much more congenial associates amongst the despised Methodists. Convinced that Mr. O'Bryan was a good man, James Thorne accompanied him to many villages, and attended the preaching, assisting materially in the singing, and his conversion soon followed. No sooner had he realised that his sins were forgiven through faith in Jesus Christ, than the desire sprung up in his mind to preach to others, and it came so strongly, that he made it a subject of very earnest prayer. Christmas-day came, and James resolved to hold a religious service. He was up all the previous night, engaged in prayer for divine guidance; help came, the service was held, and the young man, only twenty years old, preached for an hour to a congregation in his father's house. From that time he held meetings almost daily, and preached. On New-Year's Day, 1816, he was put on the plan as a preacher, and accompanied Mr. O'Bryan in his journeys, both of them preaching every evening in the week, mostly in villages where there was no Gospel ministry, and in places where there was no church. A few months later, the first local preacher's meeting was held, when James Thorne was appointed to become an itinerant minister, the first in their Society, as Mr. O'Bryan was the founder of the Society, he having been previously only a local preacher in the Wesleyan body. Religious ignorance prevailed in dozens of Devonshire villages, which Mr. O'Bryan had discovered by personal visits; he and James Thorne went forth as lights in a really benighted land; Mr. O'Bryan having been indiscreetly and unwisely cut off from communion with the Methodists he had long served. The action then taken resulted in the formation of another branch of the great Methodist family.

Having the full consent of his parents to enter on the itinerant ministry, he shrank not from it on account of its hardships and privations, but devoted all the powers of his body and mind to the work, toiling from early morning till late at night, and sometimes having to walk nearly all night to reach his appointments, riding being impossible. He laboured like an apostle, and had an apostle's reward, in seeing conversions at nearly every service he held. On Sunday he often preached five times, and from ten to twelve sermons was the average of each week. The clear experience of the converts was the best test of the genuine character of the work: and amongst the converts were many excellent women, who also felt constrained to preach the Gospel. Some of the female preachers in their community were, for thirty or more years, as useful in soul-winning as were the men; at one period they had as many female as male itinerant preachers, and with these James Thorne worked with the utmost harmony. Of their troubles, persecutions, fines, and even imprisonment for simply preaching the Gospel, it will not be possible here to enlarge. To read of them in our times indicates how great was their self-denial, and how thorough was their devotion to God and His cause. James Thorne had to carry with him a magistrate's licence as his authority for preaching the Gospel, and even with the licence in his pocket he was often subject to cruel persecutions from the world and the Church. He had faith in God, and carried to His ear all his cares and troubles. When a mission to Kent was resolved upon, in 1820, such a responsibility was laid on James Thorne and William Lyle; and, as a preparation for that undertaking, he and his friends spent a whole night in prayer and praise. Beginning in London, they did not meet with much encouragement; but they opened a mission at Chatham, in Kent, and the places around, including Brompton and Sheerness, and the work of God has been carried on there ever since. During Mr. Thorne's visit to London, he heard sermons preached by the Rev. Jabez Bunting and other distinguished ministers, which cheered him in his discouragements; and he returned to Devonshire in June, 1820. That was the commencement of their missionary operations.

Mr. Thorne attended the first Bible Christian Conference, held at Launceston, in August, 1819, and was chosen secretary. From that time forward for half-a-century he attended these annual gatherings of the brethren, and took the most prominent part in the proceedings. He had the distinguished privilege of being five times chosen President of the Conference, and preached sermons at the opening of more new chapels than his brethren, no one being so much sought after to preach special anniversary sermons, and make collections, than James Thorne, during fifty years. In 1821 the Bible Christian Missionary Society was established, and Mr. Thorne made a tour in Cornwall to collect money for the work contemplated. Missions were established, and they have been a blessing to many, at home and abroad.

Returning from Cornwall, Mr. Thorne again visited London, where he preached, and then laboured zealously with the Society in Kent. He was invited to speak at the Bible Society's meeting at Chatham, but made it a condition, that he be not styled Reverend, a title to which he objected all his life, preferring to be known by his name—James Thorne. In 1822 Mr. Thorne was appointed assistant editor, under Mr. O'Bryan; and the same year he procured types and a press to commence printing books for the Connexion. He spent much time in London in 1822, and 1823, and on 15th September, 1823, he married Catherine Reed, in Shoreditch Church. They had a really Christian wedding, and a long and very happy life together followed. In 1825 he heard Dr. Adam Clarke, Robert Newton, and other Methodist preachers in London, and was much profited by the services. Five years after their mission in Kent commenced, they reported sixty local preachers, and a thousand members in their Society there—a result which was most gratifying; but that was only part of the good they had done in the county of Kent.

In 1828, Mr. O'Bryan claimed the right, as the founder of the Society, to appoint the preachers to their stations; this right the preachers claimed for themselves; the result was, Mr. O'Bryan withdrew from the Society the year following, and went to America. To relieve Mr. O'Bryan from the financial responsibilities resting on him, with respect to chapel trusts and book room expenses, Mr. Thorne borrowed sufficient money to meet the claim, but he thereby involved himself in liabilities and embarrassments from which he could not extricate himself to the end of his life. That event greatly added to the responsibilities laid on Mr. Thorne, who had secured the confidence of the preachers, male and female, and he was appointed editor for the Connexion, and had to make frequent and extensive journeys. In 1826, when stationed in the Kent circuit, his home was at Faversham, but his appointments were so varied and numerous, he says he could spend only four week-days and one Sunday there in eight weeks, such was the travel of an itinerant minister fifty years ago. In 1833, he makes a record of a journey from Exeter to London, when the coach did not arrive in the metropolis till eight o'clock on Sunday morning; of which he said, "The first time I ever rode on a coach on a Sunday." He was no friend to Sunday travelling, except by walking, and he would not have been on that journey, but he was advertised to preach that Sunday morning in London.

During another journey he made to London and Kent, in 1837, he records the fact of his signing the temperance pledge, a cause in which he did yeoman service by voice and pen to the end of his days, and he was designated the best and most effective temperance lecturer and speaker who ever visited the West of England. He was a true friend to Sunday schools, and took great pains to improve the teaching in them. Through his efforts mainly a Connexional school was established at Prospect House, Shebbear, in March, 1841, which has since developed into a College, and has been a great blessing to the sons of preachers and the better class of the lay members of the body. In 1844 the Conference appointed Mr. Thorne governor of the school, and Mrs. Thorne the matron; in these positions they both exerted a most happy influence on the young men committed to their care. In his teaching, his preaching, his letters, and speeches, and in all his conduct, faith in God, reliance on His promises and in a wise over-ruling Providence, James Thorne bore constant testimony. He attended the London Conference in 1859, where he was very kindly received, and, contrary to his custom, he received one or two substantial tokens of regard from his friends. In 1862 Mr. Thorne took a lively interest in the bi-centenary celebration of the ejected ministers of 1662, which was manifested by his articles in *The Bible Christian Magazine*, and he got a resolution on the subject entered on the minutes of their Conference of 1862. At the Conference of 1863, the question of union with the Methodist New Connexion was considered. A feasible plan for such a union had been previously drawn up and circulated, written by the Rev. F. W. Bourne, and the subject was freely discussed for some months before and after in the columns of *The Wesleyan Times* newspaper; the proposal was welcomed by Mr. Thorne's catholic spirit; but the matter was handled too cautiously by its promoters to secure success. It came up again at the Conference of 1869, when the Rev. Dr. William Cooke, and the Rev. James Maughan attended as a deputation from the New Connexion to advocate union. Too much caution was again exercised, to the great grief of Mr. Thorne and Dr. Cooke, and many others in both bodies, and from that time the subject has been in abeyance; but there is a strong conviction that some such union, real and organic, is not far distant: it is strongly desired by many in both Societies.

The year 1865 was the jubilee of the origin of their Society, and the jubilee also of his ministerial labours, for he began to preach before he entered the itinerant life. His first appointment as a preacher was at Sheepwash, and there, fifty years afterwards, he laid the foundation stone of a new chapel. The preachers did wisely in electing Mr. Thorne President of the Conference in the jubilee year: he took much interest in promoting the special services, and in the preparation of the Jubilee Volume, which contains a very interesting account of the Society. He preached what is called "The Jubilee Sermon," which occupies twelve pages in their *Connexional Magazine* for October, 1865; and a life-like portrait of him was given in the *Magazine* for March, 1867. The portrait in this work faithfully represents the appearance of the venerable man at seventy. One of the objects aimed at by the Jubilee Fund, was the erection of a memorial chapel in London, and a book-room in connexion with it. Mr. Thorne took part in the ceremony of commencing that good work, and on that occasion the writer made his personal acquaintance with Mr. Thorne, with whom he had corresponded occasionally for several years.

Having completed seventy-four years of ceaseless activity, and in the service of God fifty-four years, the Conference of 1869 considerately made arrangements to relieve Mr. Thorne from the heavy Connexional responsibilities which had so long rested upon him. A new governor was appointed to the Connexional school. The Rev. F. W. Bourne was selected as his successor in the editorship of the Magazine, and to be Book Steward. Mr. Thorne removed from Shebbear to Plymouth, but he was constantly on the move on preaching expeditions. He attended the Conference of 1871, held at Hicks Mill, when he took part in the reception service and preached and spoke on behalf of Missions. From that time to the end of the year he preached as often as his strength permitted. He took part at the watch-night service, 31st December, and assisted at a meeting on New-Year's Day. Great feebleness obliged him to rest afterwards, but he wrote an interesting letter to his son John on 22nd January. Six days later an attack of paralysis quite prostrated him; in the evening he prayed fervently, and retired to bed "quite like himself." Shortly afterwards he raised a slight alarm, a doctor was sent for, but too late—the happy released spirit had entered into rest. He died 22nd January, 1872, was aged seventy-seven, and had been fifty-six years a preacher. That night one of the preachers saw him in a dream, and asking his advice about some Connexional affairs had for reply: "I have now done with the affairs of earth." Next day he wrote to ask about his health, and was informed he had died at midnight. This remarkable circumstance is stated in the Life of the preacher alluded to, and is a demonstration of the existence of the soul after it has left the body. A similar circumstance is on record respecting the Rev. John Wesley, who appeared to and spoke with Miss E. Ritchie after his death; and both help to confirm the record of the appearance of Samuel to Saul, the first Jewish king. The soul escaped from the body is not concerned with the things of earth.

Samuel Thorne.

[*Born*, 1798: *Entered the Ministry*, 1819: *Died*, 1873.]

DEVONSHIRE presents attractions to the observer and traveller of a varied and most interesting character; but there are found there, for some persons, associations which impress the mind more deeply and more permanently than the beauties of nature. The birthplace of the Bible Christian Society was Devonshire, in that county a large portion of its members and ministers were born, and there the denomination has its chief stronghold; hence it is that the members of that community generally hold that south-western county in special veneration.

One of the members of the first Society was Samuel Thorne, who was born at North Furze, Shebbear, North Devon, 9th June, 1798; he was three years younger than James Thorne, previously mentioned. He was brought up religiously in the Church of England as it then was, when both bishops and clergy could hunt, drink, swear, and persecute to their hearts' content. Under the first Methodist sermon preached at Lake Farm, Shebbear, by William O'Bryan, Samuel Thorne was converted—9th October, 1815; and after that sermon, his parents, three of their sons, and two daughters, with seventeen others, were enrolled as the first Society of the Bible Christian body. Those twenty-two persons were the original members of the denomination; and two of Mr. Thorne's sons became ministers in the body. The conversion of

Samuel Thorne was clear and convincing, and soon afterwards he gave evidence of its genuineness by commencing himself to call sinners to repentance. He gave his first exhortation when only seventeen, at the end of a service when Mr. O'Bryan had preached, and the young stripling concluded the service. His efforts at preaching were marked with the manifestation of the divine power, and very soon afterwards, he was in labours, reproaches, self-denials, and persecutions like the apostles, and when brought before magistrates for preaching without a license, he was so marvellously aided by the Holy Spirit, that he was able to withstand, even in legal argument, the magistrates themselves, clergymen, and country squires.

The description which Samuel Thorne gives of the revelry of the times, sixty to seventy years ago, is as vivid a picture of national life and national depravity as some of the chapters in the "Pilgrim's Progress." That book, with "Foxe's Book of Martyrs" and the Bible, was the kind of food on which his mind was nourished and invigorated. Just as he entered on his full manhood, in 1819, he was constrained to enter the itinerant ministry, his first location being Shebbear, where he was born and brought up, and his colleagues in the ministry were two females. The Bible Christians were very much assisted by female preachers for a quarter of a century or more. Samuel Thorne was not only an efficient preacher, but also an able letter-writer, of which many convincing examples remain, and some are published. In 1821 he was stationed at Michaelstow, with Ann Vickery, but the people raised a prejudice against him from two causes; first, he had a disciplined mind, and opposed shouting in the service of God; secondly, he brought with him a great box of books, and he was a man who understood and preached "grammar and the dictionary," terms which the ignorant people thought meant great learning. They soon began to like the man, and to respect his learning. During the years 1822, 1823, he was located with his brother James, at Plymouth Dock. The record of the services of the two brothers in that locality reads like a chapter in the Acts of the Apostles, so mightily grew the Word of God and prevailed. In 1823 the membership had so much increased that the Connexion was divided into districts, publications began to be issued, and Samuel Thorne was appointed the first book-steward, and a member of the Missionary Committee, offices which he continued to hold for many years, and which he very efficiently filled. Out-door services were then frequently held in fields, and they were occasions of much blessing to both preachers and people.

In January, 1822, Mr. Thorne assisted at the opening of a new chapel at Bradford, on which occasion the Rev. William Reed and others took part, and much good was done. The daily work of those preachers who were most in earnest (and both James and Samuel Thorne were amongst the foremost) on some days scarcely permitted them time to eat their food ; but these privations did not lessen their efforts, or cause them to neglect any duty, so long as they had health given them. Early in the year 1824 Mr. Thorne was prostrated by affliction, and brought very low; but he records, that he had no fear of death; and, though holding himself in readiness, he had faith that he would recover; and he did, for important responsibilities were about to be laid upon him. A printing business on behalf the Connexion was commenced that year, Samuel Thorne was appointed its manager, and he became book-steward and managing printer. To attend properly to those duties, in the following year he had to give up itinerant work and locate himself at Shebbear, to carry on the printing concern. The Conference of 1825 gave him a location there ; and, in the November following, he married Mary O'Bryan, to whom he had been some time engaged, and a very happy home they made together. Mr. Thorne did not give up preaching, he only limited the sphere of his operations: nor did he confine his efforts to the book concern ; on the contrary, he was a member of the Book Committee, of the General Connexional Committee, and treasurer of the Missionary Society; and, as the Society was increasing in numbers and extending its operations, he cheerfully undertook other like responsibilities when laid upon him. With all his varied duties he did not neglect the cultivation of his own mind, for all that period he makes record that he found time, chiefly by rising early in the morning, to read the lives of William Bramwell, Rev. John Fletcher, Henry Longden of Sheffield, and, a little later on, of John Smith, the revivalist.

Between the years 1827 and 1829 Mr. Thorne had to endure heavy financial trials. Mr. O'Bryan, to establish a Connexional

Magazine, and to print a Hymn-book for the use of their own people, did so with borrowed money, and when Mr. O'Bryan retired from the Connexion, and went to America, Mr. Thorne, aided by his brother James, had to find sufficient money to release their founder from his obligations, which they did most honourably, and also had to provide the means for carrying on the printing and publishing business. The financial responsibilities the two brothers then assumed, solely for the good of the Connexion, were an incubus upon both of them to the end of their days. They felt indeed the misfortune of being poor, and having no rich men amongst them to meet such a contingency; but their faith and courage were equal to the occasion, and uncomplainingly they toiled on, trusting in God, walking and acting uprightly and unblameably; years afterwards relief came under later management, and by removing the Book-room and resident editor to the metropolis in 1870 all these difficulties have been removed. *The Bible Christian Magazine*, which at one time under Mr. Thorne had a monthly circulation of only two hundred, has multiplied its circulation nearly fifteen-fold, and, moreover, instead of an almost annual deficit, partly from having so much interest to pay, under the management of the Rev. Frederick W. Bourne, has yielded an average annual profit for the last fifteen years of £496, 10s.

Cut off from the source of income provided for the itinerant ministers, and the book-room being so unremunerative, Mr. Thorne had to begin a private printing concern of his own, as a means of maintaining his family, then growing up around him. Even that did not yield him what was adequate for their support, so to help still further, he removed to larger premises at Prospect Place, Shebbear, where he commenced a school, in 1835. He had previously purposed emigrating to America to obtain a maintenance for his family, but the printing and the school together turned the scale in favour of remaining in England; six years later the school was taken up by a company, various members of the Connexion taking shares in it. That plan succeeded better, and supplied a much felt want by their preachers and some of the better class of the people; it has since become the property of the Conference, and has gradually developed and been enlarged, until it was elevated into a theological college for the training of young men for the ministry, others for commercial life, and some for the learned professions. The first governor was the Rev. James Thorne; the second, Mr. Robert Blackmore; the third, the Rev. John Gammon; and the present governor is the Rev. John Martin. Mr. Blackmore's portrait forms the frontispiece to the *Bible Christian Magazine* for 1870. He was President of the Conference in 1869.

Mr. Thorne added to his other duties that of a small farm. Taking him in middle life, we find his avocations were to manage the book-room, printing office, farm, school, preaching every Sunday, often on week evenings, publishing in three parts a spelling-book he had written, which commanded large sales, editing *The Youths' Magazine* and *The Child's Magazine*, both of which were his property till it seemed safe for the Book Committee to take them. *The Ecclesiastical Record*, and *The Western Herald* newspapers were published and chiefly edited by him. He also found time to attend committee meetings, and to take interest in public, religious, and philanthropic events, and amidst all these changes, he maintained a devotional spirit. His religion entered into all his undertakings. In 1841 Mr. Thorne took the deepest interest in the erection of Lake Chapel, Shebbear, the largest belonging to the Bible Christians in Devonshire, he lending his servants and horses in assisting the work.

He had to endure many and severe trials both in his family and his business. The death of his son John in 1847 he felt most keenly, but when other members of his family were called away he bowed uncomplainingly to the rod. He suffered from fire on his farm and in his dwelling-house to the amount of £2000; the losses were great to him, but he did not lose faith in the providence of God. At the age of seventy-four he relinquished business, and removed to St. Austell. His last Sabbath was passed partly on earth and partly in heaven. He attended Zion Chapel in the morning, dined and had tea with his son Samuel, became ill on his way home, but arrived there, went to bed, and before night came, he entered into rest, 25th May, 1873, aged seventy-five years. His long life was a ceaseless devotion to God and His cause.

William Reed.

[*Born*, 1800 : *Entered the Ministry*, 1820 : *Died*, 1858.]

ABILITIES of an almost unrivalled character, improved by untiring diligence, and facilitated by natural impassioned eloquence, were the inheritance of the Methodist Worthy now to be delineated. His deep personal piety and unblemished character, combined with a sound judgment on all affairs, especially Connexional ones, gave him an influence amongst the Bible Christians greater than most of his brethren, and his death was felt to be a great loss. His early ministerial labours were devoted to the smallest and most neglected villages in Devonshire and Cornwall, in some of which there was no parish church, and little or no preaching of the Gospel in any form. As examples of the places in which he often preached, it will be sufficient to name Littleham, population 308; Bradford, 370; Sutcombe, 407; Sheepwash, 415; Langtree, 735; Buckland Brewer, 737; Northlew, 762; Black-Torrington, 874, and a score of other places having a less population than any of these named. To these he devoted much time and attention, believing, that the souls of the neglected people living in those wilderness places were of as much value in the sight of God, as the souls of those residing in towns and more favoured localities. His estimate was a correct one: he saw much fruit of his labours, scores of souls were saved, and dozens of new Christian Societies were formed where, but for his visits and efforts, and those of his brethren, the Gospel would longer have left them as sheep without a shepherd. Where the clergy and Church ordinances did exist in that part of the country, immorality prevailed in every form, and salvation by faith was unknown. In one place where Mr. Reed preached, the clergyman conducted a service in the church in the forenoon, and at its close he adjourned to the public-house, drinking with his people till the bells chimed for the afternoon service, when he told the drunkards to remain till he returned, and in twenty minutes he had read the service and joined his companions, with whom he remained drinking and swearing all the evening. This is not a solitary instance, nor even a rare one. Such conduct made the preaching of Mr. Reed a necessity.

William Reed was born at his father's freehold farm at Holwell, Buckland Brewer, North Devon, in October, 1800. He was brought up religiously, as religion was then taught, attending the Church services, three miles away, with regularity; but as the parsons mingled in the sports and pastimes of the people—hunting, dancing, wrestling, drinking, and other like occupations—godliness was practically unknown. William led a harmless life personally, attended the village school, and made progress as far as the master could teach him, and as far as was expected in one intended to spend his life on a farm. His available library at that time was Moore's Almanack, a Bible, a prayer-book, the New Week's Preparation, and the Whole Duty of Man. Soon afterwards Kelly's Number-men appeared with books in sixpenny and shilling parts, which greatly relieved the monotony of daily farm life. In the autumn of 1815, Mr. William O'Bryan visited and preached in that locality. Mr. Reed, sen., attended the service with his curly-haired boy William. That kind of preaching was understood and accepted by the people, and from that time Mr. Reed's house was ever open to welcome such preachers. The family attended these simple services in villages ten or twelve miles all round. At one such service, held on 3rd November, 1816, young William Reed was soundly converted to God, under a sermon preached by James Thorne. He had a great struggle to get the mastery of his sins, but when done, his happiness was so great, no service was too arduous to undertake for that God who had revealed His love to him, and he soon began to pray in public, then to exhort, and relate his Christian experience in a manner so simple, clear, and interesting, that his addresses captivated the country people, and at nineteen he began to preach, and in December, 1819, he relinquished farming to itinerate as a preacher. At the first Conference of the body, held in 1820, he was accepted as a young minister on trial, and began his ministerial work at Luxulian.

Once engaged in the work, his whole being was absorbed by it. Morning, noon, and night found him planning and carrying out some agency for doing good to the people living in heathenish darkness around. The early hours of the morning found him often engaged in prayer alone with God, pleading for the salvation of the people to whom he preached, and week by week he saw his prayers answered in all directions. Before he was twenty-one he was preaching at the great camp meeting held at Lake, Shebbear—an out-door preacher like John the Baptist and Jesus. A few weeks after he came of age, in December, 1821, he was one of the preachers at the opening of their new chapel at Bedwen, Cornwall; and day by day he was speaking the word of life in cottage, kitchen, barn, parlour, chapel, or in the fields—anywhere, if a congregation could be gathered for him. His zeal for the Master's cause was like a consuming fire. Of course he was opposed and persecuted; few preachers escaped those trials at that period, but trial to him was like pouring oil on the fire, to make it burn with more heat and power. On Good Friday of 1822 he met with another young preacher, Walter Lawry, who afterwards became a distinguished missionary in New Zealand amongst the Wesleyans. The same year he took part in the opening of Bradford chapel, and at the following Conference he was appointed to Shebbear, the headquarters of the Connexion, where he was associated with all the brethren who had directed the formation of the Society from its origin. During the three years following—1823-25—he was travelling and preaching daily at Keverne, Falmouth, Ringsash, and out as far as Plymouth, and dozens of intermediate places. In some of them he introduced the Gospel for the first time, and by his words and example recommended it.

In 1826 he entered on a new and much wider experience; he was appointed to labour in Kent, with Chatham for head-quarters, but the circuit extended to New Brompton, Rochester, Sheerness, and Canterbury, with an occasional visit to London, to assist the few brethren and sisters who were carrying on the work in the metropolis. All these stations were small sixty years ago, but there was enough of the divine fire and energy to keep the Societies alive; and they have, with varying success, and many changes, each been kept in existence ever since. In 1827 he was reappointed to the Kent circuit, with William Bailey, James Way, and Ann Cory as colleagues; for in those days some of the females were the most effective preachers in the Connexion, and for many years they remained so, and at one period the males and females in the ministry were in equal numbers; but ultimately, as males increased, females decreased, till they were discontinued; but some of the very best ministers in the body were converted under female preachers. "The two years he spent in the Chatham circuit afforded him better opportunities for acquiring scriptural and theological knowledge, and he made considerable progress in those studies at that time." At the same time he was in preaching and pastoral duties most abundant. Much strife existed in the Societies, owing to the persistency of Mr. O'Bryan to manage affairs according to his own judgment. For six years this feeling continued, but in the end, whilst Mr. Reed remained in the metropolis, Mr. O'Bryan was paid all his indebtedness, and he left England. Mr. Reed had to bear his part in those troubles; but he was ever a peacemaker, and kept the "unity of the Spirit in the bond of peace."

In 1828 Mr. Reed was appointed to the London circuit, with three colleagues. One of them was Paul Robins, who married Mary Ann Taylor, under whose preaching John Gammon was converted, lately the Governor of the College. In London, Mr. Reed met with more intelligent people than in previous circuits, and he was in all respects more comfortable, but his labours were not lessened, for the circuit included London, Greenwich, and Woolwich, with the borough of Southwark and Kennington, and he had mostly to walk to all these places before preaching. In London, he read the life of David Stoner, the godly Yorkshire Methodist, and the memoir enkindled in Mr. Reed's mind a strong desire after entire consecration, holiness in both heart and life; he was earnest in advocating that glorious and attainable experience, and urged Mr. Thorne to write about it in the *Magazine.* It is a doctrine that exactly fitted the minds and hearts of both James Thorne and William Reed. Their first platform missionary meeting was held at Lake, Shebbear, at the Conference of 1830: Mr. Reed was one of the speakers, and the description which he gave of the low moral and religious condition of London, and the telling anecdotes, and soul-stirring remarks of other speakers, produced an enthusiasm in the meeting which made them forget their persecutions, debts, and difficulties; for an overwhelming tide of Christian zeal seemed to carry all before it. Platform missionary meetings have been continued in the Connexion ever since.

At the Conference held at Hicks Mill, Gwennap, in 1831, William Reed was chosen its secretary, and with such satisfactory results that he was re-elected to the same office in 1839, 1840, 1846, and 1852. At the Conference of 1832, held at Lake, Shebbear, Mr. Reed was chosen President, and the same honour was repeated at the Conference of 1837, 1845, and 1855. Several of their preachers have been twice elected president, but James Thorne, William Reed, and Matthew Robins, are the only ones, after Mr. O'Bryan, who were chosen four times to the high office. He was one of the ministers who signed the Deed for identifying the Conference. In 1833 he was again sent to Luxulian, where he began his ministry, and there he laboured with increasing usefulness, both in season and out of season. One who knew him then said of him, "He could dissect the human heart, open it, and put it together again, as a skilful watchmaker would a clock." He was there made a great blessing to hundreds, both within and without the Church. From the Conference of 1834, he laboured at Shebbear, till removed in 1836 to Holsworthy, at which time that place first became the head of a circuit. At the Conference of 1836, he was one of the committee chosen to compile a "Digest of the Rules of the Connexion." At Holsworthy his ministry attracted large audiences, and many sinners were gathered into the Society. He was designated in that locality, "The man of God."

In 1839 he was appointed to the Ringsash circuit, where he remained three years. In 1841 he took part in opening Lake Chapel, Shebbear, the largest in that locality. In 1845 he was president for the third time. During the same year he preached a funeral sermon for the parents of James and Samuel Thorne, which was published in their *Magazine* for October, 1843. At the Conference that year he was stationed at Falmouth. Two years later he was removed to Gwennap. In 1845 his location was at Liskeard, where for three years he was happy in his work, and gave satisfaction to the people. In 1848 he was appointed to the Devonport circuit. He had been the means of securing the erection of a new chapel at St. Cleer in 1847. In 1850 he was stationed at Torrington. Here his health gave indications of failure, which was a cause of much grief to many; but he knew the will of God too plainly to complain. Residing at Bideford for a time, he was asked to preach to the Benefit Society in his native village, Buckland Brewer, and the sermon gave so much satisfaction, a request was made for preaching to be continued there, and now they have a Society and a chapel.

In 1853 he was appointed to the Tawstock circuit, where he remained four years, to the great joy of the people. During that period he carried on a long correspondence with his former friend, the Rev. James Way, then at the head of the Australian mission. Those letters are deeply interesting, and were continued from 1852 to 1855, giving evidence of his clear knowledge of the Connexion and of their missionary work. They occupy fourteen pages in James Thorne's Life of Mr. Reed. At the Conference of 1857, Mr. Reed was stationed at the Weare circuit, with Rev. Isaac Balkwill Vanstone as his colleague. They laboured together very earnestly, heartily, and successfully for about eight months, when Mr. Reed, though looking well and healthy, was often in extreme pain and suffering. In April, 1858, he attended the committee meetings at Bideford, in his usual health, manifesting unabated interest in all departments of the work; and one medical gentleman described him as the picture of robust health, and "likely to reach a great age." He was in fact within only a few weeks of the end of his pilgrimage, so liable are even medical men to be deceived by merely external appearances. Leaving Bideford to return home, he was taken ill at Barnstaple. He was strongly attached to his sister, Mrs. James Thorne, of Shebbear, to whom he wrote on 5th June describing his suffering condition, and asking for a short period of rest in their pleasant home, which was promptly arranged for. In this he was disappointed. He found in the family of Mr. Francis Martin, at Barnstaple, his brother-in-law, all the kindness and attention affection could bestow, and, under good medical care, hopes were entertained of preserving a valuable life. The internal malady from which he was suffering increased so rapidly, that he could not be removed even to his own home at South Brent. During his affliction he had peace, though not without trial. He was visited by the venerable James Thorne shortly before he died, to whom he spoke cheering and happy words; and to Mr. F. Martin he said, "Jesus is my only refuge." To Mrs. Reed, who addressed him and said, "We shall meet again in heaven," he cheerfully replied, "There will be no parting in heaven." One present then repeated the couplet—

"When speechless, clasp me in Thy arms,
My joy in life and death."

He caught the sound, and, as well as he could articulate, said, "Speak it out." His last whisper heard was, "Bless, bless;" and whilst his relatives were kneeling around the bed, and commending his spirit to God, it took its flight to the rest of heaven, 8th July, 1858. He had not quite completed fifty-eight years. His habitual contemplation of the holiness of God tended to produce deep humility in his heart and life. He was remarkable for sincerity and the depth of his piety. His abilities as a preacher were great from the beginning of his ministry; his sermons were highly prized, and drew large audiences. His sermons on behalf of the missionary cause, and some preached before Conferences, were extraordinary displays of pulpit eloquence; and after the sermon at the St. Austell Conference in 1849, a good Wesleyan local preacher who heard it said, "This beats all the divines I ever heard." He was a man of such marked humility that he would never take a prominent place unless thrust into it. Only one of his public speeches and one sermon remain to the Society in print; but they suffice to show his capability had he used his pen as well as his voice. He was interred in the chapel-yard at Lake, Shebbear, near to his friends James Thorne, Samuel Thorne, Harry Major, and many other beloved companions during his earthly pilgrimage.

James Way.

[*Born*, 1804 : *Entered the Ministry*, 1826 : *Died*, 1884.

AUSTRALIA can boast of no more deservedly honoured citizen than the veteran pioneer James Way, the founder of the Bible Christians in that great country, conjointly with James Rowe. He lived to labour in that colony for a quarter of a century, having previously been "an itinerant local preacher" three years, and an itinerant minister in England another quarter of a century. When the jubilee of his ministerial life arrived, he was entertained at a noble festival breakfast, in the Town Hall of the city of Adelaide, 18th May, 1876, with an affectionate and generous hospitality which falls to the lot of but few men, even though they be noblemen. He had been in the colony one of God's heroes, and as such his fellow-Christians and citizens honoured him.

James Way was born at Morchard Bishop, North Devon, 17th June, 1804, a village which at the present time has a population of not many over 1200 persons, and is one of many small hamlets scattered for miles around the town of Crediton. His father died when he was very young, but on the last night of his life, James heard his father say to his aunt, "I don't know what I shall do with James, for nothing will do for him but a parson." As a young boy, when he read to his widowed mother, he tied her apron round his neck to imitate the parson. What preaching they then had was of a cold type of morality only ;

the people and clergy were both ignorant of the Gospel plan of salvation. Several deaths in the family made James think seriously about eternity, and the Last Judgment, and he often retired to weep in secret, but had no one to instruct him religiously. The death of his father deprived him of all educational advantages, excepting those found at the village school; and there, grammar was unknown, even by the teacher himself. He grew up amidst this mental and spiritual darkness and ignorance. The things which most occupied the popular mind seventy years ago there, were ghosts, dreams, visions, and other unrealities. A sermon he heard from the vicar from "We all do fade as a leaf," impressed his mind, but he wept because there was no converted person to guide the souls of the people. The Methodists began to hold Sunday evening preaching in the village, the preachers coming from Crediton, and his mother lent a horse to fetch and take the preacher back. James heard the preachers, but did not then obtain much good from them.

When he was about eighteen, he heard a female preacher belonging to the Bible Christians, Ann Arthur Guest, whose youth and earnestness arrested his attention. The Word that she preached found ready admission to his heart, and produced true conviction for sin. He now felt the crushing burden of his sin, and was during five or six weeks in great distress of mind; he was learning the way of salvation more perfectly. On going out some four miles one evening to hear the same lady preach, he saw and accepted God's way of salvation, he lost the burden of sin, and on his walk home, was made abundantly happy in God's forgiving love. He felt himself to be a new creature; the sun, moon, and stars, and all nature around had new beauties for him; the change was in himself, not in the things he saw. He began to pray at the prayer meetings, to visit the sick, and to relate his happy experience, as well as to exhort others to repentance; and although so young as eighteen, he began to preach. Prayer and class meetings were his delight; they were the college in which he qualified himself to preach the Gospel. He joined the Bible Christian Society in 1822, and in less than a year was accepted as a local preacher; and for three years, 1823-26, he travelled from village to village, taking part with female preachers for three months in conducting preaching services, and after that probation, he had the sole charge of services. During the period named he travelled thousands of miles on foot, preaching daily, with only the thanks of the people for his reward. The three years' voluntary service prepared the way for his entering the ministry, which he did in July, 1826, his heart being set on that work, or the stipend of £8 a-year would not have induced him to do so.

As a sample of the kind of heroism of those days, his first appointment was to Upper Weare, fourscore miles away, to which he had to walk, carrying his linen and his library—three volumes—on his back; the last day of his journey was painful enough, having blistered feet and weary limbs. He was then so youthful in appearance that he was known as "the boy preacher"; but Mr. Spurgeon, when he began to preach, was much younger and more boy-like than was Mr. Way, who was a little over twenty-one, and did not then consider himself a boy. During his stay on that mission he manifested more zeal than prudence, but he saw many souls converted to God, both in the cottages and open-air services. He was only a supply at that place. His first appointment was at Crewkerne, afterwards changed to Chard, near Axminster, on the border of three counties, in each of which he had to travel and preach. He had two colleagues, equally young and inexperienced, and greatly did they feel the want of some one of experience to direct them. The people they visited were in deep spiritual darkness, and extremely poor, and they had to depend on the people for their food, which was poor and scanty. At one cottage where he had slept, the kind housewife cried at breakfast time, as she had only potatoes and salt to offer him, and at that time scores of preachers had no better fare. James Way had to walk on that modest breakfast all the day, but a good tea miles away prepared him for preaching in the evening. On that station he had to summons three men for disturbing his services, and they were fined, after confessing their fault, but threatened the preacher, and waylaid him to beat him, but that night he returned another way. On another occasion a strong man with a bill-hook, half drunk, approached the preacher to strike him, to "cut him down," but one in the crowd stopped him, when a stone aimed at the preacher struck his opponent, who fled, bleeding: many of the ring-leaders were converted, and joined the Society. For years Mr. Way was thus occupied in breaking up new ground, and witnessing scenes of great opposition, but he had no sense of fear of these things after his conversion. One year at Crewkerne prepared him for a removal to Chatham in Kent, and although his salary had been only £8 for the year, he had saved money to add to his library.

The two preaching places in that circuit were Chatham and Sheerness, twenty-five miles apart, which he had to walk every third Saturday, and return six days later. Once Mr. Way narrowly escaped drowning, owing to the Medway flooding the meadows over which he had to walk. He preached every evening, and three times on Sunday, occasionally in the open air; and after one of the latter services, one who had been a Unitarian, was convinced of his error, went home and burned the books which had misled him, and he soon afterwards died in the faith of Christ. Mr. Way always preached the essential Deity of Jesus. When he had spent two years in Chatham he was received into full Connexion, and placed in the sole charge of the Faversham circuit, and there Mr. Way held his first missionary meeting. Only two speakers were there, both spoke twice, then collected £2, a result which gave much pleasure. He was next removed to Tenterden and Brighton, where he had much more time for study, but wanted books, especially Dr. Clarke's Commentary, which then cost £18, in eight 4to volumes. Hearing of a copy to be had second-hand for £9, he walked twenty-five miles to buy it, and walked the same distance carrying the eight large volumes. Young preachers in our times are more highly favoured; that Commentary can now be bought for thirty shillings, carriage paid. Mr. Way's next station was at Kilkhampton, and in one of the villages near, the vicar and churchwardens had quarrelled and gone to law. One of the churchwardens sent for Mr. Way to preach in a public-house he had hired; a Society was there formed, a chapel built, and some years afterwards, a second chapel was erected there as the outcome of the clerical dispute with the parishioners. In 1833 Mr. Way resolved to enter the marriage state, he having found a most suitable female companion a few years previously at Chatham; but Kilkhampton circuit could only pay £12 a-year, the salary for a single preacher; he voluntarily offered to live for a year on that amount. At the Conference of 1834 he was appointed to Portsea, where he had the full salary of a married preacher, which was £28 a-year, paid quarterly, with coals and candles. He was employed to open new preaching places around Chichester, had to preach three times every day, and walk twenty miles with little food. Such were some of the experiences of a newly-married Bible Christian minister fifty years ago.

The year 1836 was to Mr. Way one of importance; he was stationed in London, his circuit embraced Greenwich and Woolwich, and the first year was the most trying of his life. There was unrest amongst the preachers on the salary question, and the chairman of the district turned Baptist minister to increase his income, and told Mr. Way he would have to follow him, but Mr. Way replied, "While I have food and raiment for myself and family I will remain in the work," and for nearly forty years afterwards he was true to the Church of his choice, and lived to see his children and their children follow his example. From that time he never felt uneasy about his income, knowing that the Lord who had called him unto the work would take care of him. After three years spent laboriously in London, he removed to Tenterden a second time, in which circuit many were added to the Society. The Conference next sent him to the Isle of Wight. The preaching place at Newport was a dirty hovel; in a few months he bought a piece of land for £200, and paid for it, and soon had a neat chapel built upon it. In the town was "Way's Circus," drawing the people into folly and sin; many going there were arrested by "Way's Mission," entered the chapel, and were saved. A revival followed the opening, and about eighty persons were converted in two months; some of those converts became happy and prosperous people in the town, showing that godliness is profitable for both worlds. Mr. Way next opened a new chapel at Ventnor; he had a foreshadowing of a revival there, and it came, and scores of persons were converted in a few weeks. At the missionary meeting held soon after the revival, eight guineas were given, and the year following ten guineas, the largest sum given then in any circuit, showing the relation between the heart and the purse. The ceaseless daily toil and anxiety of that circuit quite broke down the health of Mr. Way, his life was despaired of for many months, but prayer was made on his behalf in their own and in the Methodist chapels around, sometimes with great earnestness and faith; these prayers were answered, so that Mr. Way went to the Conference in July, 1845, but looking so prostrate, Brother William Courtice said, "Friend Way will never be worth twopence more to the Connexion." That man's faith was weak as water; Friend Way travelled the Exeter circuit in 1845-46, and in 1847 was chosen President of the Conference, and stationed at Bideford. A more cheerless place he could not have found; part of the chapel had fallen down, a lawsuit was in progress about it, and the pews were nearly empty. Mrs. Way cheered her husband, but the people said, "There is no material here for the Lord to work upon," but the preacher was both faithful and earnest in his work, and souls were saved during the next twelve months every Sunday, excepting only three or four. From Bideford he removed in 1849 to Chatham a second time, where Mrs. Way's mother had recently died, and she wished to comfort her aged and beloved father. Here a new trial overtook them; Mr. James Thorne wrote to ask Mr. Way to go to South Australia. He had previously declined to go to Canada to superintend that mission, and now a heavier responsibility was placed before him. At first he declined the proposal, and was very unhappy for having done so. The call was from God, and God's good Spirit so convinced him of this, that after talking the matter over with Mrs. Way, he wrote to say he and Mrs. Way would go to Australia.

Considerable preparation had to be made for such a journey, with his family; meetings were held in various parts of the country to interest the Societies in the new mission, the Conference of 1850 devoted much attention to the subject, and immediately after its close, final meetings were held, and the Revs. James Way and James Rowe sailed from England in August for their new home, where they landed 13th November, 1850, and found a welcome in the family of Mr. George Cole, in the city of Adelaide. Mr. Cole had sailed from England in 1843, when he invited the Bible Christians to commence a cause in the colony, but no favourable occasion presented itself earlier. Mr. Cole rendered much service to Mr. Way, and the Independent minister then in Adelaide, lent his chapel for those Bible Christians to meet in who were disposed to unite and form a Society. The work was difficult and all up-hill; preaching was commenced in a butcher's shop;

a class meeting was opened in Mr. Nottle's house, and week evening preaching in Mr. Cole's kitchen. Mr. Rowe commenced a Society at Kapunda, and Mr. Way another at Adelaide, just before the gold fever broke out; a small chapel was opened at Bowden, the responsibility rested on Mr. Way. He met with so little encouragement that his health failed him, a long illness followed, and financial privations of the severest kind. Expecting his death daily, Mrs. Way saw no way open for her to get his coffin; God interfered in their greatest peril, his health was restored, and he started out pioneering, leaving Mrs. Way to manage Bowden Chapel, which she did with the help of Mr. George Cole, who was called the bishop of Bowden Chapel. For two years following his arrival in Adelaide, Mr. Way had to keep himself and his family on £50 a-year.

Hard and incessant toil was the lot of Mr. Way and his few colleagues in Australia, but they were earnest and devoted men. In October, 1857, the foundation stone of the chapel in Adelaide was laid. Mr. Way preached on the occasion from Romans i. 16. The chapel was opened in August, 1858, it cost £2577; Mr. Angas greatly helped that Society. At that time Mr. Way seriously felt the want of early education, and he resolved that his children should have the best education he could give them. The result is, his son the Hon. S. J. Way, whose portrait with wig and robes of office as a judge the writer has now before him, and with whom he had pleasant personal intercourse when he visited England in 1869, has long been the Chief-Justice of the colony of South Australia, and his other son the leading physician of the colony. Untiring labour has been rewarded with rapid progress and glorious results. At Kooringa, a fine chapel was built in 1859, which cost £2217. Mr. Way laid the foundation stone, and the Rev. Thomas Binney of London, preached one of the opening sermons, in June, 1860. In September, 1858, Mr. Way visited the Melbourne mission, and advanced the cause there, as he did other branches of the Society in the colony.

In 1864 he visited England, where he spent more than a year visiting his old circuits, and in public meetings telling the wonderful story of the success of their Australian mission. The writer of this sketch made Mr. Way's personal acquaintance, as he had previously done of his son above-named, he heard him preach, and received the Sacrament at his hands at the Forest Hill Chapel, near London. At the end of the year he returned to the colony, where he received as cordial a welcome as he had found during his stay in England. Leaving a copy of his portrait behind him, it was engraved, and forms the frontispiece to the *Bible Christian Magazine* for 1866.

In February, 1876, Mr. Way preached a sermon before the district meeting at Adelaide, which was printed with the title, "The Grand Scheme of the Christian Ministry," and a copy sent to the writer by the Chief-Justice. On the 18th May, 1876, Mr. Way completed fifty years of his ministerial life, on which occasion more than 400 ladies and gentlemen breakfasted together in the Town Hall, Adelaide, and a life-size portrait was presented to the venerable missionary, amidst the greatest rejoicings of a purely Christian character. That year Mr. Way retired from the active work, but as a supernumerary he continued to preach every Sunday till he was eighty years old. Mrs. Way shared in all her husband's toils and joys up till the happy jubilee, which she survived two years, and died happy, 14th May, 1878, aged sixty-seven years. In January, 1884, when nearly fourscore, Mr. Way's health failed. Asthma troubled him, but he continued to preach. On 8th June he took part in the opening of Sturt Chapel, his breathing became difficult, but he retained his interest in the affairs of the Connexion at home as well as in Australia. He wrote a long and cheerful letter to the Rev. William Gilbert in England, on 13th August, and two days later, 15th August, 1884, he peacefully entered into rest, having been abundant in labours all the days of his earthly pilgrimage, and one of the most successful and esteemed ministers in the Connexion.

John Gammon.

[*Born,* 1815: *Entered the Ministry,* 1837: *Still Living.*]

JOHN is a name so prevalent in all Christian countries that few people stop to inquire what it means. The name was doubtless in use before the Christian era, in its original Hebrew form, but it comes to us as a revelation from God to Zacharias, the priest of the temple at Jerusalem, the father of John the Baptist. The angel who came to announce the birth of the forerunner of Jesus, told his father to have him named JOHN,—its meaning, the grace and mercy of God. The fact that John the Baptist and John the Evangelist, the special friends of Jesus, both of them, are so prominently spoken of in the New Testament, has led to millions of parents selecting that significant name for one of their sons, and the frequency of its use has in no way lessened its attractiveness; whilst such men as John Wycliff, John Calvin, John Knox, John Milton, John Bunyan, John Howard, and John Wesley, have added undying lustre to the name.

John Gammon was the son of strictly moral people, born in the rural village of Swingfield, in Kent, near Folkestone, which had an agricultural population of about four hundred people, most of whom attended church regularly when service was held. John entered on life's pilgrimage, on 22nd July, 1815, just when the nation was in its greatest rejoicings, at the final overthrow of the power of Napoleon Bonaparte, at the battle of Waterloo. At that time both religion and education were at a low ebb, but the best education the locality then afforded was given him, for which he had to walk two miles each way daily. He also attended the Sunday school in the parish church, but there the catechism and collects formed the chief source of instruction. Being of a lively and frolicsome disposition, he had special delight in athletic sports, and on the cricket-field he found an attraction which was to him irresistible, and in which game he became an expert. It has often been a trial to him to subdue the inclination to that exercise even in his riper years.

About the year 1832 some local preachers belonging to the Wesleyan Society at Dover visited Swingfield, and preached in the open air, and occasionally on the rented land of Mr. Gammon's father. That kind of religious exercise had its attractions, and awakened in the mind of the young man of seventeen serious thoughts about religion; but his mind was not sufficiently enlightened to understand the word preached. Another variety of religious service was presented to him in the spring of the year 1833, when, for the first time, he heard a female preach. Mary Ann Taylor, an agent of the Bible Christian Mission, came and preached in the village. She preached no new doctrines, but she presented them with so much affectionate earnestness and simplicity, that humble villagers could understand what she said, and the Holy Spirit of God applied the word to many hearts; young John Gammon's mind was arrested, and he began to see himself to be a sinner before God. For some months his convictions led him to weep and cry to God for mercy, and in such cases it is not denied to earnest seekers of salvation. In the month of June, 1834, a love-feast was held in a cottage, in another village a few miles away, conducted by the same female, Miss Taylor, who afterwards became the wife of Rev. Paul Robins, one of the ministers now in Canada, an ex-president of Conference. The room was crowded, and the meeting was greatly favoured with the divine presence. In that meeting John Gammon, a youth of nineteen, was enabled to rest on Christ alone for salvation; he believed with all his heart, and was made unspeakably happy. On leaving the house, all nature around him appeared new to his vision; the crops, and trees, and the stars above, all seemed to unite with him in a chorus of praise to God, who had pardoned his sins, and filled him so full of joy.

The new life which had begun within him led to his careful study of the Bible ; he became intensely interested in the service of God, any day in the week, and he was very earnest in inviting his friends and neighbours to attend divine service. A Bible Christian Society existed at Elham, a village of twelve hundred people, a few miles away, which he joined, and in which he became very useful, and by invitation, took the lead in holding cottage services for mutual edification. God owned the efforts of His young servant, much good was done amongst the people, believers were sanctified, and sinners were saved. At the age of twenty his name was put on the mission plan as an exhorter, and soon afterwards he was accepted as an approved local preacher. At that time the pervading passion of his mind was to be useful in the Church and to glorify God : his thoughts by day, and his dreams by night all ran in that direction, and he was diligent in attending to any call of the Church. In 1837, after passing preliminary examinations, he was received by the Conference held at Zion Chapel, Langtree, under the presidency of William Reed, as a candidate for the ministry, and appointed to the Tenterden mission, with a superintendent and another helper. Much good was done, and many souls were saved during the year, but the work was so arduous, the trials and privations so many, and the stipend scarcely sufficient to buy food and clothes, that he was sorely tempted to give up the work ; and once he sat on a country stile debating in his own mind whether he should return home, or go and preach at his appointment. The mental struggle was a severe one, and after much painful agitation and hesitation,—it was a point to be determined once and for ever,—he resolved not to disappoint the congregation, but to make one effort more in the direction which really had his preference. It was a temptation of the enemy of souls ; he went, and preached, and the occasion was one of remarkable spiritual blessing to both the preacher and his audience. It was the last experience of the doubting kind, which troubled him in his new itinerancy.

In 1838 he was appointed to a wide and hard field of labour, which consisted of the Brighton and Chichester mission combined. Independently of long journeys on foot, and preaching every day in the week, there were few books within his reach, and few opportunities for study.

Calvinism was prevalent, and formed a powerful resistant to the progress of free grace, but much fruit was gathered in for the Master at Chichester. At Brighton, atheism was the cause of much painful conflict, but faith and prayer prevailed, and conquered that form of antagonism, and one result of much prayer was the realisation by the preacher of the cleansing power of the Holy Spirit. The next appointment Mr. Gammon had was to London, in 1839, which then formed only one circuit for their Society, but is now divided into five circuits. During the two years he was in the metropolis, he was laid aside three months with a violent attack of typhus fever, from which he recovered but slowly. In 1841 he was accepted into full Connexion, and appointed second preacher in the Ringsash circuit, which embraced the Rackenford mission, near Tiverton, Devonshire. The mission was the chief sphere of his labour, and during his stay several revivals were witnessed, one or two chapels were built, and the mission was made a separate station, which now forms the Tiverton circuit.

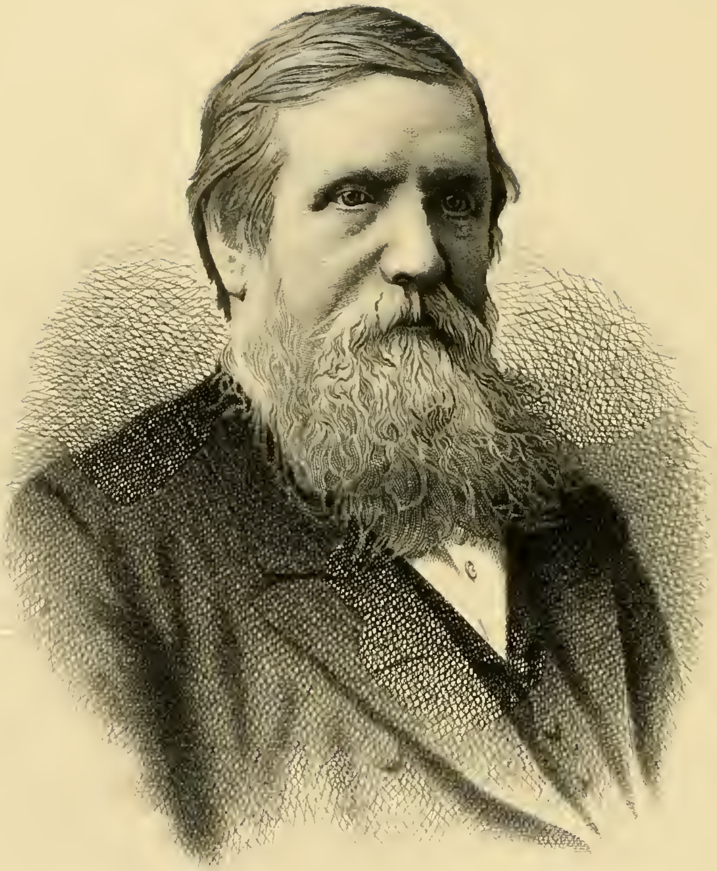
In 1844 he was located as minister in charge of the Penzance circuit, with two colleagues. Great revivals had been experienced there during the two preceding years, and with all the efforts they could put forth, for three years, many fell away into the world; whilst the membership was a little reduced, the missionary income, and other Connexional funds were greatly increased. In 1847 he took charge of the Somerton circuit as pacificator, to try to heal the breaches which strife had made there in the previous year; the Lord favoured the work with rich seasons of grace, these steadily swept away the painful commotions which had prevailed, and the circuit was blest with three years of peace and prosperity.

The Conference of 1850 appointed Mr. Gammon a second time to London, as chief pastor of the circuit, and superintendent of the district, the responsibilities of which were greater than should fall to the lot of a pastor in full work, and one so young, who had been only thirteen years in the ministry. His mind was greatly enlarged by visits to the great Exhibition of 1851, and the people it attracted to London, and he was generously assisted by able colleagues who shared his toils and travels during the three prosperous years they had. In 1853 he was removed to Chatham, where he had three years of hard labour, and heavy family affliction, trials more than a few, and not lessened by the Crimean War, which raised the price of bread to two shillings a gallon, as the Kentish folk described it, and stipends distressingly small, but he toiled on with unflagging energy knowing, "The Lord will provide." The circuit enjoyed "showers of blessings," notwithstanding the privations of the pastor and his family. In 1856 he was sent to the Faversham circuit, in which he remained four years, where he enjoyed many privileges, and witnessed much success, both spiritual and financial.

The result of his ministerial labours was manifested by his brethren at the Conference of 1859, the first held in London, in the Waterloo Road Chapel, when Mr. Gammon was elected president. This he felt to be an undeserved honour when there were so many senior brethren who had not been so favoured. Intense heat during that week made the constant sitting a most uncomfortable business, but he discharged the duties with ability, and greatly to the satisfaction of his brethren, (both ministers and laymen), who composed the Conference. At the end of that year he returned to Chatham, but only for a short period, owing to the unexpected death of one of the London ministers. Mr. Gammon, as ex-president, returned to the metropolis, and again took charge of the London circuit, where business matters of a perplexing nature required careful consideration and management; by that change he was detained four years in the metropolis. In 1865 he was placed in charge of a new mission station at Sevenoaks, Kent, where he had four years of hard labour, relieved by the kindness of the people, and the success which attended his efforts, in the formation and enlargement of congregations and Societies, and also in raising funds for the support of the mission. One of the matters which had occupied much of his time and attention during his last year was the erection of the Jubilee Memorial Chapel in London, which had been under consideration a considerable time. This was designed to be a central chapel of the Connexion, a memorial of the Jubilee of their existence, and also to serve as a book-room for their Connexional publications, which had previously been issued from Prospect Place, Shebbear; with George J. Stevenson as a London agent in Paternoster Row. All this was to be changed by the proposed Jubilee buildings. The foundation stone was laid by George Gowland, Esq., on eligible ground in Fairbank Street and East Road, Hoxton; amongst those who took part in the proceedings were, the venerable James Thorne, Isaac Balkwill Vanstone, Frederick William Bourne, Thomas Penrose, Samuel James Way, Esq. (of Australia); John Gammon, William Reed (U.M.F.C.), G. M. Murphy, Dr. William Cooke (New Connexion), John M'Kenny (Wesleyan), and others. The occasion was one which will never be forgotten in the Connexion. The edifice is an ornament in the locality, an honour to the body to whom it belongs, and has been a great blessing to the people dwelling around it.

The Chatham people having been disappointed by Mr. Gammon's return to London in 1860, they again secured his appointment to their circuit in 1869, and there he had the happiness of remaining four years, and saw much good done. Those four years terminated his itinerant labours. His chief desire and inclination lay in that direction, his heart was in the work of travelling and preaching,—circuit life had become to him a delight; but his brethren found for him another sphere of duty, and what he deemed to be the voice of the Church, he accepted as the call of God; when the Connexional school at Shebbear required a resident governor, the choice of the Conference of 1873 fell on Mr. Gammon. Some account of the origin of the school will be found in the sketch of Samuel Thorne. As an educational establishment it required to be remodelled. On his entering on the duties of governor, Mr. Gammon found thirty-two pupils in attendance; at the end of one year the pupils were ten less in number. From a conviction that the school was required, and that by greatly needed improvements being made it might become a great success, he was encouraged by his brethren and by the committee of the school, accommodation was increased, and with that came also an increase of pupils, so that in a year or two more they had more pupils than could be accommodated, and in 1876 some thirty boys had to be lodged out of the school building. This resulted in the Conference of 1876 authorising the erection of new premises as residences for masters, a laboratory, library, music room, and other conveniences. Lord Portsmouth laid the foundation stone in 1877, and in the summer of 1878 Earl Portsmouth opened the new buildings, which then provided for the residence of sixty pupils, sons of ministers, and of the principal laymen of their body, and the public at large. Further enlargements have since been made, so that now one hundred and thirty pupils can be accommodated. In 1873 the school had a governor, one head-master, and one assistant; it now has a governor, a head-master, and five assistant masters. Several of the pupils during the last six years have taken high positions in the Oxford, Cambridge, and London University examinations. The school has changed its character and its name; it is now the Bible Christian College, and within its walls, the young men received as candidates for the ministry are trained for their sacred duties; and the success of the training hitherto has given the Conference and the Connexion great satisfaction. The income of the college has risen during the twelve years it has been under the management of Mr. Gammon, from about £800 to over £3000 per annum; and whilst this is a good sign of progress, there is a better, for scores of the pupils have been converted to God during their educational career, and some of them have chosen the ministry as their future calling.

The Conference of 1876 again elected Mr. Gammon as president, the duties of which he discharged very ably, and at the Conference of 1877, as ex-president, he delivered the charge to the six young ministers who were that year received into full connexion. The charge was published in the October number of the *Bible Christian Magazine*, where it occupies the first place. Mr. Gammon has not tried his hand at authorship, but he has been a most earnest and diligent worker all his life. One of his sons, Frederic Thomas Gammon, has been a successful author, and is now the sole acting partner in the publishing firm known as S. W. Partridge & Co. Another son is a distinguished teacher. Mr. Gammon resigned the governorship of the college at the Conference of 1885, at the age of seventy. His successor in that office is the Rev. John Martin. Mr. Gammon has removed to Forest Hill, near London.



C. Laurie Etchd

REV. FREDERICK WILLIAM BOURNE

[illegible] London & Edinburgh

Frederick William Bourne.

[*Born*, 1830 : *Entered the Ministry*, 1850 : *Still Living.*]

DURING the long period of seventy years since the Bible Christian Society had its origin, it has had only three editors to superintend its literature ; first Mr. William O'Bryan, till the year 1828, then Mr. James Thorne for the forty years following, and since 1869, the Rev. Frederick William Bourne has held that office. As early as the year 1821 a monthly magazine was commenced, in which to disseminate intelligence of the progress of the Society, and to furnish useful information for the members. That became the foundation of a book publishing concern, and necessitated the appointment of a steward to manage the same. Funds were required, money had to be borrowed, and as the returns from sales did not yield much profit, the proceeds were for many years required to pay interest on the borrowed working capital. In July, 1860, the Book-room, which had previously been unremunerative, was able to balance receipts and expenditure ; but for ten years afterwards no profits were made, excepting what were required to meet engagements. In August, 1869, it was resolved to remove the Book-room from Shebbear, Devonshire, to London, and Mr. Thorne having resigned the office of book-steward, Mr. Bourne was appointed his successor ; and in the metropolis, under the newly appointed manager, the publishing business of the Connexion soon began to change its mode of operation and its results. At first the Conference ordered that only their own publications should be kept in stock, but this rule had to be changed, and important valuable results followed. The ten years' sales from Shebbear up to 1870 realised £19,981, a yearly average of £1816; the receipts of the eleven years in London to 1881 were £33,375, a yearly average of £3034, an increase of nearly 68 per cent.; the profits on the years from 1870 to 1881 were £5483, a yearly average of £498, and this after paying interest for borrowed money when the London Book-room was commenced, and securing during that time stereotype plates of six editions of the hymn-books and other valuable works. Hundreds of pounds have been also paid for copyrights out of the current accounts, and only £130 for the same purpose out of profits. The bulk of the profits to 1881 was appropriated as follows:—£100 each to Shebbear College, Worn out Preachers' Fund, and furniture for editor; fittings for Book-room, £144; Chapel Loan Fund, £150; Mr. and Mrs. James Thorne, £154; Educational Fund, £683; Children's Salaries Fund, £778; Jubilee Chapel, £1142; Preacher's Fund, £1426. The profits still continue, and the Connexion has now its publishing office in Paternoster Row, London.

The villages, more than the towns of England, have contributed to supply the ministry of Methodism in all its branches. Frederick William Bourne was born in the rural village of Woodchurch, in Kent, on 25th July, 1830, with a surrounding population of about 1300 persons. There was a good school in the place, to which he was early sent, and in which during several years he was well grounded in elementary education. It was soon found that he had a studious turn of mind, and in books he found his chief delight, so that when he left school, he continued to cultivate his mind with unabated devotion. He then joined a mutual improvement society, and, encouraged by what he learnt there, he was not slow in contributing his share in communicating to others what he himself had acquired by diligence, and he began to speak and lecture in the classes of the institution named. In these efforts his success was sufficiently satisfactory to justify him in visiting other villages around, and even one or two neighbouring towns, to deliver useful addresses; thus acting instead of resting, he won the attention of one or two Unitarian ministers, who encouraged him to persevere, and gave him helpful directions in his studies. He attended a Wesleyan Sunday school, and at the anniversary of the school in 1840.

he publicly recited Eliza Weaver Bradburn's verses on the Centenary of Methodism, 120 in number, by which he secured great approbation, and was thereby stimulated in his efforts to acquire knowledge. The Wesleyan minister, the Rev. John Knowles, then travelling in the Tenterden circuit, was not slow to recognise the talent of the boy of ten years, and Dr. Knowles still survives to watch the progress of the Methodist Sunday scholar. He continued as a youth to attend the ministry of the Wesleyans, and heard Messrs. Britten, Hill, Banks, and Parry in turn, as well as Dr. Knowles; but in 1845 the Rev. George Blencowe was sent to the Tenterden circuit, and under his ministry Frederick Bourne's spiritual nature was awakened to a sense of deep responsibility, chiefly under a sermon preached from the text, "And thou Solomon, my son, know thou the God of thy fathers," &c. The youth of fifteen felt he did not know the God of his fathers, but he then began in earnest to seek Him. Mr. Blencowe remained only one year in that circuit, but it was long enough to be one factor in leading one to Jesus who has been a blessing to thousands in the ministry of Methodism. Mr. Blencowe still survives, a venerable missionary in South Africa, who has been in the ministry since 1839.

Just at that period, 1845, a revival broke out in connection with the Bible Christian Society at Tenterden; and the spiritually awakened youth found much good by attending the services. He received much kindness from the Rev. James Moxley, his conversion to God taking place at that time, after a mental struggle of considerable length and fierceness, and godly counsel was of much service at such a period; he therefore resolved to unite himself as a member of the Bible Christian Society, and soon afterwards he began to pray in public, to distribute tracts, and in other ways to serve God and his Church. Early decision for God is not only a safeguard for the young, but is usually the commencement of a life-long blessing. So Frederick W. Bourne found his early decision to be a Christian to have that happy result in his own experience. At that period in his life he removed to Gravesend, where he remained about two years, and as the nearest Bible Christian Chapel was at Chatham, a distance of eight miles, he frequented the ministry of the Rev. E. S. Pryce, which he found very stimulating and helpful. His youthful mind was very receptive, and some sceptical books coming in his way, he gave them more attention than they deserved, and their seductive influence he found to be prejudicial to his peace and happiness. Opening his mind and expressing his doubts to Mr. Pryce, his genial conversations, and the books he lent him to read, did much to restore the confidence and joy he had so nearly lost. Not many young men reach the age of twenty without having to fight the battle of mental doubt; when the victory is gained for faith, there is ever after a brighter prospect in life, and so Frederick W. Bourne found out. At the age of eighteen he was an occasional visitor to Greenwich, where he began to preach, both in chapels and in the open air. In 1849, a youth in his teens, he came to London, and owing to the illness of one of the preachers, he was frequently employed to take his appointments, and his services met with so much approval, and had so much of the divine blessing resting upon them, that notice of his intention to offer himself as a candidate for the ministry was given to the Quarterly Meeting without his knowledge, in 1850. The deep under-current of his mind had for some time been in the direction of the ministry, so that he interpreted the wish of the people to be the call of God, and he was sent to Chatham.

Having entered on the itinerant work, he devoted himself fully to qualify himself for the duties it involved, and during the two years he spent at Chatham, many saw in him the elements of an able and successful preacher. In 1852 he was appointed to Plymouth, and there he spent four happy and useful years. He was during that period received into full connexion. In 1856 he was appointed, with the Rev. Joseph Wood, to the Swansea and Aberavon mission; Mr. Wood was only five years his senior in the ministry. In 1857, on Mr. Wood's removal, Mr. Bourne was made the superintendent of the station. In 1859, the health of the missionary secretary having failed, Mr. Bourne was chosen to that office, and he prepared and presented to the Conference that year the report of the Missionary Society, which gave much satisfaction to the assembly, and he was retained in that office some years; in 1859 he was appointed to the Newport (Mon.) mission, where, in 1861, he had a female itinerant as a colleague. He was missionary secretary till 1866, when, owing to the death of the Rev. William Courtice, one of their very early preachers, Mr. Bourne was appointed to succeed him in the treasurership of the mission funds, which office he continues to hold.

Mr. Bourne, early in his career, manifested literary taste and ability; he used his pen in furnishing articles for newspapers and magazines, and made some contributions to the *Bible Christian Magazine*, which were so favourably received, that the editor, Mr. Bourne's friend, the venerable James Thorne, very cheerfully consented to the appointment of his young friend as the assistant Connexional editor. As the printing of the magazine was done at Plymouth, it was desirable that Mr. Bourne should be located near there, and in 1862, he was removed to the Devonport circuit, still keeping up his preaching appointments on Sunday, and on week-days as far as he was able, but with the understanding that he was to co-operate with Mr. Thorne at Shebbear, in the discharge of his duties in the book department. In 1865 Mr. Bourne was appointed joint-editor with Mr. Thorne, from which period he felt an increased responsibility resting upon him to improve the condition, and extend the operations of the book publishing department. It was at that period the writer of this record first made the personal acquaintance of Mr. Bourne, who came to take counsel with him about improving their Connexional hymn book, and also about removing the book department to London, the writer having acted as their London agent for some years. Mr. Bourne continued his residence at Devonport for seven years, but in 1869, arrangements which had long been in progress were completed for the removal of the book publishing to London, and at the Conference of that year, Mr. Bourne was made sole editor, with a residence in the metropolis, and there he has continued to reside ever since. The superintendent minister in London that year was the Rev. Isaac Balkwill Vanstone, and F. W. Bourne is on the Minutes of Conference as editor and book-steward. Mr. Vanstone took deep interest in the work of the Book-room, and he has continued to aid that agency with untiring efforts. The success of this enterprise, since its removal to the metropolis, is briefly indicated in the first portion of this sketch; and its operations have given so much satisfaction to the Book Committee and the Conference, that Mr. Bourne has continued to hold that responsible twofold office ever since,—a period of sixteen years. Through all those years (and even previously) he has held a place on most of the Connexional committees; he has continued to preach on nearly every Sabbath day, and has taken part at the opening of many new chapels, and in many other special services both in and out of the Connexion. It is not saying more than the truth if it is affirmed, that Mr. Bourne has preached at the opening of more chapels than any other living minister in the denomination; and if any preacher in the Connexion has surpassed him in this respect, the venerable James Thorne is the only exception. Mr. Bourne has been twice President of the Conference; first in 1867, and at the end of his year of office, he had to deliver the charge, at the Shebbear Conference of 1868, to the eleven young brethren then received as approved ministers in the denomination. This was afterwards printed as a pamphlet of 24 pages, with the title, "Ministers, a Sweet Savour of Christ." He was chosen president again at the Exeter Conference of 1875. The sermon which Mr. Bourne preached in Salen Chapel, Halifax, for the New Connexion, is published in their magazine for October, 1869, and the same year, the official sermon he preached for their own Missionary Society, was, by request, printed in the *Bible Christian Magazine*, for October as the first article. Other sermons by Mr. Bourne have been printed, and these were afterwards collected and issued in a volume, under the title of the first sermon, namely, "Ministers, Workers Together with God." Another important article by him on Church Extension is printed in the same magazine.

There are other departments of service, both in and out of the denomination, in which Mr. Bourne has acted a conspicuous part. The foremost of these was the prominent part he took in 1868, 1869, and 1870 in seeking to bring about a union between their own body and that of the Methodist New Connexion. In furtherance of that desirable object, Mr. Bourne, as a leading member of a small Committee who had charge of those negotiations, attended the New Connexion Conference at Halifax, in 1869, as sole representative of their Society, and in 1870 he again represented their Society at the New Connexion Conference held at Sheffield, when he had the venerable James Thorne as his colleague. The New Connexion, as the older body by seventeen years, took a deep interest in the proceedings, and a large number of their ministers and people desired that a union between them should take place. The Address of their Annual Committee in 1869 on the subject was printed as a pamphlet, drawn up and signed by Dr. William Cooke, its prominent advocate, and his own copy of the Address is now before the writer. Mr. Bourne received a very hearty welcome at both Conferences, and the subject was discussed in the Conferences of both the Societies, as well as in articles carefully prepared; but the result is thus expressed in the Minutes of the Bible Christian Conference of 1869, page 29:—"As the Federal scheme submitted to the circuits of the Methodist New Connexion has been withdrawn, in deference to the judgment of a large number of important circuits which have expressed themselves as adverse to the scheme, fearing that it might not work well for either denomination, it is right we should recognise and record the fact." It was a most favourable opportunity lost; but there is still hope that, at no great distance of time, both these Societies will be united; and although Dr. Cooke, the warmest advocate of union, is dead, the New Connexion lives, to be doubled by union.

One of the most important events in the life of Mr. Bourne was that of being appointed by the Conference of 1881 to visit the Bible Christian churches in America, Canada, Australia, and New Zealand, with the purpose of presenting the parent Society with a report of the condition of each church. In the course of the tour those visits involved, he preached or lectured in nearly every one of their circuits in Australia, and in many in America. He made the personal acquaintance of nearly every Bible Christian minister in all those countries. He presided over the District Meeting in Victoria, and was chosen President of their South Australian Conference. He would have presided also at the Canadian Conference, had not the brethren feared some legal difficulty was in the way. During Mr. Bourne's brief stay in South Australia, he was the chief guest at a public banquet given in the magnificent Town Hall, in Adelaide, which was presided over by the Chief-Justice, the Hon. Samuel James Way, who, after the repast, introduced Mr. Bourne in a most interesting autobiographic address, in which he said:—

> "There were several present beside himself who would remember, that thirty-three or thirty-four years ago, there was much talk in Bible Christian circles of a boy-preacher who was on the local preachers' plan of the London circuit. Looking much younger

than he really was, wearing the round jacket and little cap of boyhood, gifted with much power of speech, and rare precocity of intellect, and fired with youthful zeal, it was not surprising that he attracted large congregations, and that his fame spread beyond his own circuit. In 1850 this promising youth was received on trial for the ministry. He remembered well the high hopes which were entertained of this young probationer. Of course some persons shook their heads and expressed misgivings. His hair was not worn in the same way as that of the old ministers, and his clothes were not of the same formal cut. He read books they never opened, and in other ways he was not framed in the same external pattern. They said not that he was too good for them, but they thought that his popularity might spoil him, and carry him into the better paid ministry of some more influential denomination. It turned out, however, that these prophets of evil were mistaken, and that the discerners of hope and promise were the true seers. In 1850 more than a generation had passed since the foundation of the denomination, and the good and honoured men who had worked to establish the Bible Christian Society were growing old. In a few years their leaders had to lay down their banner, and then it was found that a man had been raised up amongst them ready and fitted to take it up. The probationer had been tried by years of labour, of endurance, of loyalty. The youthful preacher had become the ripe theologian, the cultivated divine, the powerful pulpit orator, the diligent student, the omnivorous reader, himself possessing great literary ability. It was also found that he had a rare capacity for practical affairs, for administration, for government. And so it had happened, that for years past, the man of whose early promise he had been speaking, had been their most successful author, one of their best preachers, their Connexional editor, and their book-steward. He had also been President and Secretary of their Conference. He might be said to be the leading spirit of their Connexion, the most representative man of the denomination. To express it in a word, he might be said to be in Connexional influence, offices, and toils, the worthy successor of James Thorne."

After an address of welcome had been read by the secretary of their Conference, the President of the Wesleyan Conference, in a genial and brotherly speech, gave Mr. Bourne a hearty welcome to the Colony on behalf of the Methodist Conference, and this was followed by an address from their pioneer missionary, James Rowe, a minister since 1845. To all these and other speeches, Mr. Bourne had to reply, and he did so in an address which included some very interesting incidents in his public life. He said:—

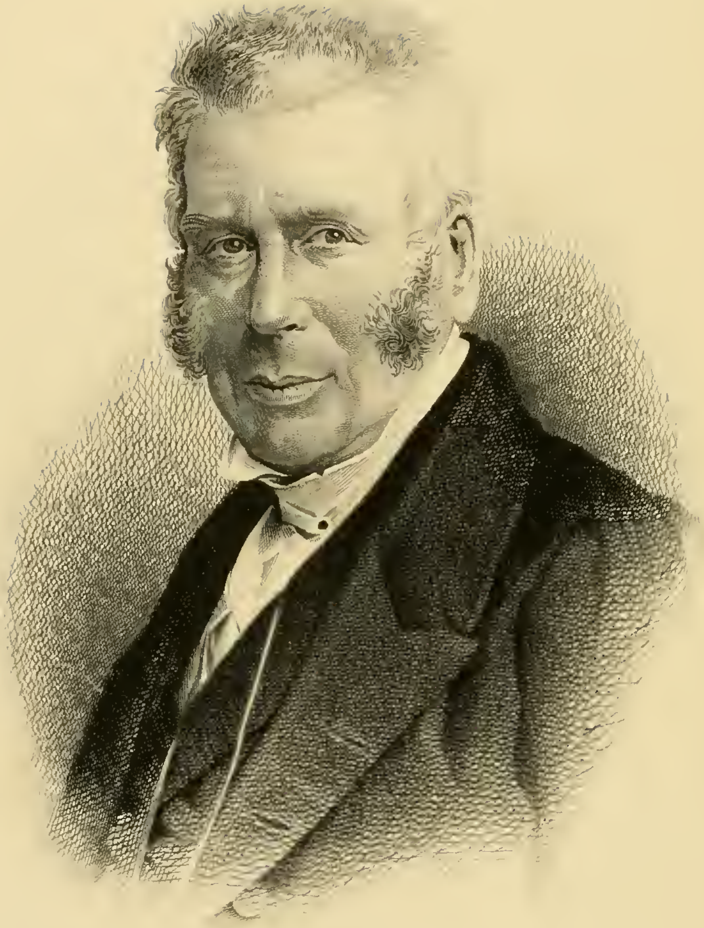
"His Honour had been good enough to refer to the round jacket and small cap which he wore when he went preaching, and in connection with this he once had a singular experience. He went to a country chapel that was very much crowded, he supposed because he was so young, only eighteen, and he could scarcely get in. He was pushing his way in as best he could, when one of the elders of the chapel took hold of him in a very unceremonious way, and said, "What do you mean by pushing like that, do not you see there is no room?" He replied very quietly, "I suppose there will be nothing going on till I do get in." The elder then said, "You beant the preacher, be you?"—(laughter)—and he said, "Yes, I be." (Laughter.) The elder then graciously helped me forward. Since he had been in the regular work of the ministry he had not always had so cordial a welcome as they had given him. When he was appointed to his second circuit, some very wise persons shook their heads, and were sure the appointment would not answer. They said he had not the experience that was requisite, he had not a spark of genius, no eloquence, no acquaintance with Scripture, and that he could not instruct the experienced Christians he would meet, and one old woman gave him a practical illustration of one of the objections. She was under some misconception on a point of doctrine that had a practical bearing, and he thought it his duty to correct her. He did it simply and modestly, and she turned upon him, and before all the people assembled said, "Do you think I have been thirty-seven years in the way and don't know?" He then said, "It looks very like it, ma'am."

Mr. Bourne returned to England in 1882, and presented to the Conference a luminous report of his visits to their churches abroad, which has been of much service to the Missionary Committee, and of interest to the Societies generally. On entering again on his official duties at the Book-room, he was appointed by the Conference to try to raise a thanksgiving fund of £20,000, which is still in progress, though advancing slowly, the object being to discharge the debts on the various agencies in operation in the Connexion.

As an author, Mr. Bourne has earned for himself some reputation. In addition to what has already been recorded, he has written three biographies. One is entitled, "A Mother in Israel," a brief Memoir of Mrs. E. Chalcraft, which has been described as "a gem of excellence;" another is entitled, "All for Christ—Christ for All: illustrated by the Life and Labours of William M. Bailey," with portrait; this work ran through six thousand in a short time. His most popular book is entitled, "The King's Son: or, a Memoir of Billy Bray," with portrait. Her Majesty the Queen has accepted a copy of this book, and expressed herself as much pleased with it. This book has already had a sale of nearly two hundred thousand copies, besides various reprints in magazines and in other ways, at home and abroad, and its perusal has been accompanied by an extraordinary blessing from God, leading to the conversion of hundreds of persons in all parts of the world, and to the revival of religion in several neighbourhoods. The first sermon in his published volume of sermons, "Ministers, Workers Together with God," has sold by tens of thousands as a separate tract, and the demand for it continues. A collection of Mr. Bourne's contributions to magazines would make a considerable volume of miscellaneous essays. Already he has made a good mark in the literary world, and his fame as an author has spread far beyond his own denomination.

It is a well-known fact that Mr. Bourne has always cultivated the most fraternal relations with other Christian Churches. He has preached from the pulpits of all the chief Protestant denominations at home and in the Colonies: it is no secret that it is one of his chief hopes, as it has been for many years one of his chief aims, that Methodist Union, either federal or organic, may soon become an accomplished fact. He had that idea prominent in his mind in the year 1881, when he was elected by the Conference of their body one of the Bible Christian representatives to the first Ecumenical Methodist Conference, held in City Road Chapel in that year, in the proceedings of which he took the deepest interest, and was appointed one of the members on several committees, at that important gathering of Methodist representatives from all parts of the world, the first attempt at uniting in one assembly for conversation and deliberation, all the sections of the great Methodist family. Mr. Bourne read a paper at that Conference, at the second session of the third day, on the subject of "Women and their Work in Methodism." That essay occupies six pages in the official printed report of the proceedings of the Conference: he also addressed the Conference on two other occasions.

It is also worthy of note, that when the Jubilee of the Bible Christians was celebrated in 1866, the importance of the erection of a suitable chapel to represent their body in the metropolis, was earnestly advocated, and that scheme was adopted with much zeal by Mr. Bourne, who gave his best energies to its promotion, and he had the great satisfaction of taking a leading part in all the proceedings during the erection, and in the opening services. The premises adjoining their Jubilee Chapel in Hoxton became their first London book-room, and they are still subsidised in connection with that agency, although the publishing office is removed to Paternoster Row. A fine engraving of the Jubilee Memorial Chapel, Mr. Bourne inserted in the *Bible Christian Magazine* for February, 1871, and it will ever be to him a pleasant reminder of their first efforts at extension in book publishing in the great metropolis.



[illegible]

REVEREND JAMES EVERETT

[illegible] Black London & Edinburgh

James Everett.

[*Born*, 1784: *Entered the Ministry*, 1806: *Died*, 1872.]

METHODISM has had but few antiquarians, still fewer satirists, but in one of her ministers for forty-three years, both these characteristics were combined, and rather strongly developed. Dr. Adam Clarke said one day to the antiquarian, when he found the horn-book out of which Eve taught Cain his letters, he was to purchase it for him. During many years he acted the part of Boswell to Dr. Clarke, collecting incidents and anecdotes, which were afterwards used in a "Boswellian" memoir of the learned doctor.

James Everett was a Northumbrian, born at Alnwick, 16th May, 1784. He had a goodly parentage, was baptised at the church, brought up religiously, and his mind was moulded by his pious mother, for whom he had a tender regard. She lived till 1839, when, at the age of eighty-two, she met with her death by being accidentally burned. In the year 1790, during the last visit of the Rev. John Wesley to the north, James Everett, a lad of only six years, saw and heard him in the Methodist chapel at Alnwick; Wesley put his hand on his head and blessed him,—a circumstance he never forgot,—and he soon began to love and cherish his memory. He attended a day-school for some time, but he learned to read and write in the Methodist Sunday school of his native place. His natural vivacity and buoyancy often led him into mischief in boyhood; but his love of drawing found him occupation which saved him from much evil company, though he was naturally frolicsome.

In 1797 he was apprenticed to a grocer, which business included a general dry-goods store, and there he had to endure many hardships; but he there formed the habit of rising early in the morning, by which means he rescued hundreds of hours for study and recreation. He engaged in many doubtful, if not wicked pursuits in his youth; but he was arrested in his wild career by some arousing dreams which preceded his conversion. When his conscience was awakened, he took counsel with the Methodist preacher, by whom he was wisely directed, and, in 1803, he realised a sense of sins forgiven. From that time he was extremely sensitive, feared the first approach of evil, and found his chief joy in private prayer, reading good books, and attending divine worship. He was encouraged and helped by the preachers, and, in 1804, he was prevailed upon to speak to the poor people in the workhouse. He became an exhorter and a local preacher, manifesting so much ability, that one gentleman offered to send him as a student to the Hoxton Theological Academy. His apprenticeship ended in August, 1804, and for two years he was usefully employed cultivating his mind and studying Greek, Hebrew, and Theology. His mind was set upon the ministry; and, in the summer of 1806, he was named to the Rev. Adam Clarke, then president of the Conference, and his name was entered on the List of Reserve as a Preacher. At that time, to secure more leisure for study, he gave up drinking tea, coffee, wine, and spirits, and he was employed as a young preacher in the Sunderland circuit. During his four years' probation, he travelled one year each in the Sunderland, Shields, Belper, and New Mills circuits of Methodism; and when received into the full ministry in 1809, he was married shortly afterwards, and for about sixty years Mr. and Mrs. Everett lived most happily together, the writer having had the privilege of visiting them occasionally in their home after they had celebrated their golden wedding.

Mr. Everett sought the company of cultivated men from his first entering on the itinerant life, uniting himself to literary societies in every town in which he resided, if such there existed. He began to manifest his partiality for hearing distinguished preachers from very early life. Passing from Shields to Belper in the summer of 1808, he remained all night at Sheffield, to hear the Rev. Jabez Bunting preach at Healey. When, in 1810, he was appointed to Barnsley, he soon found occasion for meeting with James Montgomery, the poet, and there sprang up between them soon afterwards an endeared and lasting friendship of about forty years' duration. He remained two years at Barnsley, working most devotedly in his circuit, and preaching frequently in places far beyond. At Barnsley he first met with the eloquent Yorkshire farmer, William Dawson, "itinerant local preacher" at that time; then commenced another friendship which ended only in death, and their memories are for ever blended in the "Memoirs" which Mr. Everett wrote of both Montgomery and Dawson. In 1812 Mr. Everett was removed to Dewsbury; and in 1813 he was located at Bramley, in the same district. During his residence there he took great interest in the formation of the first Methodist Missionary Society, which originated in Leeds, and soon spread into the other towns around Leeds, in one of which Mr. Everett then resided. During that year he had friendly intercourse with the holy and devoted William Bramwell, who was very helpful to the young preacher. At that time Mr. Everett began to write and print. Anxious to check some of the prevailing vices of the town, he wrote three leaflets, one on the Day of Rest, one on Swearing, and one on Drunkenness; these were well supported by Scripture passages and by extracts from Acts of Parliament, and widely distributed gratuitously. Attending a missionary meeting at Selby, in August, 1814, he first met with "Sammy Hick," the village blacksmith, "whose piety, oddity, tenderness, and generosity" so won on Mr. Everett, that he loved the man ever afterwards, and the "Memoir" he wrote of "Sammy" after his death has been one of the most successful and most useful biographies in the English language. One of Mr. Everett's converts at that time was a young man named William Oliver Booth, who became a most useful and valued Wesleyan minister. Two of his daughters are the wives of well-known Wesleyan ministers. Mr. Booth died in 1879.

The Conference of 1815 appointed Mr. Everett to Manchester, where he found a most congenial field of labour; and where, during the two years he remained there, the membership of the Society was increased by more than eight hundred. During the two years previous, his pen was constantly occupied in writing letters, essays, poetry, and prose ; some of his pieces being printed in magazines or reviews. One of his colleagues in that circuit was the Rev. Dr. Adam Clarke, and there was so much mental sympathy between them, although the doctor was more than twenty years Mr. Everett's senior, that the latter was invited to visit the doctor at Millbrook, near Liverpool, and they enjoyed each other's company greatly. The friendship then commenced ripened into affection, and the strength of their attachment is seen in part in the three volumes Mr. Everett wrote and published afterwards, entitled "Adam Clarke Portrayed." Mr. Everett was employed by Dr. Clarke's executors to dispose of the copyright of the Commentary the doctor wrote. He accomplished the task, and realised for the family £2000, with £700 for unsold stock ; the original manuscript of the Commentary, as well as some hundreds of the doctor's unpublished letters, afterwards came into the possession of the present writer. Although dissimilar in many respects, yet Clarke was attached to Everett ; and the latter was, on many special occasions, very helpful to the learned doctor, whose "Miscellaneous Works," in thirteen volumes, Mr. Everett gathered and edited in 1833-34. When Mr. Everett was removed from Manchester, he left behind him some of the most sunny memories of his long life. He was called to preach special sermons in various parts of England almost every week.

The next residence of Mr. Everett was in Hull, where he had some agreeable colleagues, and from which place he made many preaching excursions to places far beyond. One of these was to a missionary meeting at Epworth, the birthplace of John Wesley. Once at Epworth, his inquiring mind soon turned to the Wesley family, and he found some old books and tracts with the autographs of some of the Wesleys written in them. These he secured, and made good use of them afterwards ; he had some rare Wesley curiosities in his museum and library at the time of his death. In May, 1817, whilst at Liverpool, Dr. Clarke was announced to preach, and Mr. Everett sat in a pew hoping to hear the doctor, instead of which he had to go into the pulpit and preach in his stead. Many interesting incidents occurred to Mr. Everett during his frequent journeys, which the limits of this sketch must of necessity exclude. They go to show the observing mind, the ready wit, and the generous disposition of the man. He made many missionary speeches in a score of different places, some of which were based on similes which told well as they were related. In 1818, at the request of the Rev. Joseph Benson, he wrote a long review of the Rev. Latham Wainwright's "Observations on Methodism," which ran through four issues of the *Methodist Magazine.* Quite a controversy arose on the subject, in which Rev. Daniel Isaac joined. Isaac and Everett became firm friends so long as they lived, and Mr. Everett wrote the Life of his friend, under the title of the "Polemic Divine." The copyright of that work fell into the hands of the present writer, and from him it passed to the Book Committee of the Methodist Free Churches. In 1819, Mr. Everett visited Hanover and Hamburg, of which places he wrote interesting accounts, and some amusing incidents of travel. The Rev. Joseph Benson visited Hull in 1819, in company with James Montgomery. Less than two years afterwards Mr. Benson passed to his reward, when Everett wrote, and Mr. Montgomery printed, some chaste and elegant verses, entitled "Elijah," as a tribute to the memory of that distinguished Methodist preacher and editor.

From Hull, Mr. Everett removed to Sheffield, in August, 1819, where he laboured with great acceptance and success for two years, at the end of which period he had such a series of attacks of bronchitis as quite unfitted him for public speaking. This became a heavy trial to him, for preaching was his delight, but to this afflictive dispensation of divine providence he had to yield, and in 1821 he became a supernumerary, continuing to preach in various places just when his complaint permitted. He employed his time in writing "A History of Methodism in Sheffield," of which the first part was published, but no more has since appeared, though much material for the work was collected by him. At that time he formed the acquaintance of William and Mary Howitt, and other popular authors. At the Conference of 1822 he was appointed to London, to take charge of the city branch of the Book-room, and to assist Dr. Bunting in his editorial duties. He preached in Hoxton, Hackney, and other London chapels, and made the acquaintance of the widow of the Rev. Charles Wesley, and her son and daughter; but the restraints he was under led to his retirement from the metropolis in less than half-a-year, and he returned to Sheffield, where he commenced a bookselling business, not being able to live on the income of a supernumerary minister. He found the business did not pay, although he had some excellent patrons, and became personally acquainted with Mr. John Blackwell, author of the Life of Alexander Kilham; with Mr. Ebenezer Elliot, the "Corn Law Rhymer"; T. C. Hofland, the painter; Joseph Hunter, historian; Messrs. Gurney and Clarkson, anti-slavery advocates; and John Holland and James Montgomery, poets.

In 1825 he removed to Manchester, and commenced a bookselling business in Market Street, continuing to preach special sermons in various towns, as his health permitted. He continued his residence there for eight years, and on two occasions rendered important service to the Methodist Book-room, by preventing the issue of a spurious edition of Mr. Fletcher's Works, and of several editions of the Hymn-Book, for which he had official thanks. On a visit to Halifax at the end of 1829, he was taken for Dr. Bunting, and had himself to undeceive the Methodist people. In May, 1832, his friend, the Rev. Daniel Isaac, visited Manchester, to preach school sermons, but he was smitten down with paralysis in the house of Mr. Everett, who treated him with the utmost tenderness till able to be removed to his own home. In 1833 he visited and preached at Madeley, once the home and parish of the saintly John Fletcher, where he met and conversed with the aged Mr. Perks, one of Mr. Fletcher's members, and father of the late Rev. G. T. Perks, M.A., of London.

The health of Mr. Everett having materially improved, he had to give up his business at great sacrifice, and in 1834, he returned to circuit work, being stationed at Newcastle-on-Tyne. During his abode in Manchester, he had collected some deeply-interesting material, and wrote and published the first part of the "History of Methodism in Manchester;" that, like the Sheffield history, did not pay the cost of printing, therefore no more was published, and now it is doubtful if the facts necessary to continue either of those works could be gathered up—then they were easy of access from persons living. In 1828 Mr. Everett visited Shetland and Ireland, in company with Dr. A. Clarke and others, and he was in part the historian of the journey. In 1837 he made his first visit to Scotland; and in 1838, when Dr. Bunting visited Manchester to attend the great centenary meeting held there, made famous by Mr. Agnew's great painting of one hundred portraits of the leading Methodists of that day, the doctor sought recreation by a visit to the Lake District; knowing what an interesting travelling companion Mr. Everett was, he was invited to be one of Dr. Bunting's party, and a pleasant time they had together in their rambles.

Mr. Everett was able to do the work of the Newcastle circuit for two years, and then he accepted an invitation to travel in York, to which city he removed in August, 1839, and for two years he did nearly the full work of an itinerant, but again his old complaint came on, and it is but little of preaching that man can do who is suffering from chronic bronchitis. He had to become again a supernumerary at the Conference of 1842, but from that time till the August following, he had 187 invitations for occasional sermons in various parts of the kingdom, and by the end of 1843, he had travelled, within twelve months, 5908 miles to preach special sermons and collect funds to aid Methodist agencies in England. During the year following, he travelled 6850 miles for the same benevolent purposes. In 1845 he visited the city of Norwich, where he met with Mr. Joseph Massingham, whom he describes as a man of great integrity, piety, and activity, and one of the most successful class-leaders he had known in Methodism. Mr. Everett had strong faith in the efficacy of Methodist class meetings. During the year 1845 he travelled 9132 miles to advocate Methodist claims in various forms; and he has recorded the fact, that amongst other forms of usefulness, three travelling preachers, Messrs. W. O. Booth, James Bartholomew, and James Beckwith, trace their conversion to his ministry in early life. In 1846 he made the record, that on land and water, foot and horseback, rail and coach, he travelled 8682 miles to preach and collect funds for Methodism. In 1847 he travelled for the same purpose 8493 miles, and during all those journeys, not always escaping accidents, he was saved from injury to his person by the providence of God.

The year 1848 was a trying one to Mr. Everett. He had been charged, several years previously, with writing and publishing two volumes of a work entitled "Wesleyan Takings." No author's name was given, and he would then neither own nor deny the authorship. The work was condemned by the Wesleyan Conference, and the result was, most Methodist ministers made an effort to secure a copy, and the work soon became scarce. Then followed several numbers of a work entitled "Fly Sheets," issued as pamphlets, without author's name, and circulated privately by post only. These also were condemned by the Conference, and suspicion rested on Mr. Everett as their author. Mr. Everett afterwards wrote his name on the title-page of a copy of the "Wesleyan Takings" as their author, but no trace has been found of the authorship of the "Fly Sheets." At the Conference of 1849, Mr. Everett and other ministers were questioned as to their being the authors of those publications, but each one refused to say yea or nay to the question proposed, and for that "contumacy" Mr. Everett, after forty-three years' service as a Methodist minister, was excluded from the Conference and the Connexion. When he inquired why he was first questioned, Dr. Hannah replied: "Because you are the most suspected." The result of the action of the Conference was, within three or four years one hundred thousand members were lost to the Methodist Society, and the funds of the Connexion suffered a loss of £100,000. Mr. Everett's friends in York raised and gave him £441, and after that a general fund was raised, which realised £5000, and the amount was distributed, as a free gift, to the four ministers who were expelled on suspicion of being concerned in the same kind of publication; each minister receiving £1250. The money was wisely invested, and secured them a fair income for life.

During the years 1849-50, Mr. Everett, in company with the other expelled ministers, travelled more than fifteen thousand miles, and addressed public meetings all over the country, on the proceedings of the Conference. Ultimately, as many members as could be gathered were formed into a society called Wesleyan Reformers; by request, Mr. Everett prepared a new hymn-book for their use, which is still issued, but will shortly be supplanted by a better one. In 1853 Mr. Everett removed from York to Sunderland; the writer, passing through York at the time, called on Mr. Everett, when he was packing box fifty-eight of his books; in the library were 3470 volumes. In 1854 he preached funeral sermons on occasion of the death of his friend the Rev. Dr. Beaumont. In 1857 he took a prominent part in bringing about the union of the Wesleyan Association and Wesleyan Reformers; the two then formed the United Methodist Free Churches, which now have a membership of 84,653. Their first united Annual Assembly was held in 1857, and Mr. Everett was chosen their first President. In 1859 he removed to Tavistock Place, Sunderland, where, in 1863, the writer again visited and spent some hours with both Mr. and Mrs. Everett; she died in July, 1865, in her eightieth year. During my visit, I learned from his own lips, that he had preached 13,000 sermons, and travelled 320,000 miles in the interest of Methodism. On his last visit to London, he gave me the privilege of accompanying him to visit and say "good-bye" to all his old friends in the metropolis; to those who were poor he left mementos in gold. One of the last ministerial acts of his long life was to baptise the son of a young clergyman, a great-grandchild of the Rev. Dr. Adam Clarke, who was named Ernest Everett; he is the youngest son of the Rev. Frederick Laughlin, formerly of the British Museum.

The Rev. Luke Tyerman bought a valuable portion of his Methodist books and manuscripts, and his library and museum went to Ashville College, belonging to the Methodist Free Churches. He lived amongst very kind friends, and died peacefully, 10th May, 1872, aged eighty-eight years. A marble tablet was erected to his memory, surmounted by a bust of him, in the Central London Chapel, Willow Street, Finsbury, on which his character is described in the following words:—"He was a man of rare gifts; varied and extensive information; enlightened piety and strict integrity; a wise counsellor; a faithful friend; a generous man; an able and successful preacher. As a biographer he was greatly esteemed. Possessing great independence of character, he was ever true to his convictions, and maintained them at the cost of ministerial status and long cherished friendships. His industry was untiring, his life self-denying, and his end was peace."

Robert Eckett.

[*Born*, 1793: *Entered the Ministry*, 1838: *Died*, 1862.]

THERE have been men, and still are some, of strong and marked individuality of character, who are themselves only, and who have but little similarity to other persons. Such men attain distinction in the sphere in which they move, often without any desire or purpose to rank above others with whom they may have to act, but who, by their force of character, attain positions and influence above their brethren. Examples of such men are John Wesley, Dr. Adam Clarke, Dr. Jabez Bunting, and another such was the subject of this sketch.

Robert Eckett was the eldest son of Nathan and Sarah Eckett; he was born at Scarborough, 26th November, 1797, and was baptised in the parish church of Hackness, a village near that town. His parents were Methodists, and they brought up their children in the fear of God. He was not born in the lap of affluence, but was blessed with a good healthy constitution, which enabled him, for threescore years and more, to undertake and accomplish a variety of useful work far beyond the average of mankind. To this was added a fair amount of education for the troublous times in which he lived, when constant warfare disturbed the harmony of all England; he laid a good foundation on which to build afterwards, and this he did with perseverance and discretion. Whilst very young his father removed to London, joined the Methodist Society at Great Queen Street, and occasionally worshipped in the West

Street Chapel. He became a teacher in the Methodist Sunday school, held in George Yard, Drury Lane, and there Robert was a scholar. Both father and son heard Dr. Coke and Dr. Clarke preach at City Road Chapel, as early as 1806. His schooling only included what was known as the three R's, but that served him at the time, and at the age of eleven, he was apprenticed to a stone-mason.

Hardships soon became his lot, for at the age of fourteen he was left in London without father or mother, but he was not then without faith in God; so he worked hard to maintain himself and his sister, who in her turn strove to make a home for both, and for other children who were younger. At the age of sixteen Robert was converted to God, and then he not only realised new experiences, but felt more of the responsibilities of life; he was made a teacher in the Methodist Sunday school, and at the early age of eighteen was put on the plan as a London local preacher. In his new occupation on Sunday he had considerable ease, and success attended his efforts, so that from the beginning of his religious career, preaching the Gospel was the chief pleasure of his life. He had himself realised much blessing from the preached word, and he was thoroughly in earnest when engaged in that exercise himself, of which the writer had personal experience just fifty years ago. In 1815 he fell from a building on which he was at work; his foot slipped, and some iron railings below caught him in the mouth, broke his teeth, but broke no bones; the care he experienced in St. Thomas's Hospital soon restored him to his accustomed duties. How thankful he was to God for his kind preservation and speedy restoration! Naturally possessed of domestic virtues in a high degree, he loved his home, and was himself loved dearly in it.

In 1818, having reached his majority, he married Miss Mary Blackwell, whose happy disposition so well accorded with his own, that she became to him a helpmeet both in his business struggles and in his religious duties. She was a few years younger than her husband, but with a singularly serene spirit, made a most exemplary wife, and she survived her husband. Her father, Mr. John Bartholomew Blackwell, was as much devoted to Methodism as Mr. Eckett, and it was chiefly through their joint efforts that King's Cross Methodist Chapel was built. Soon after the Methodist Missionary Society was formed in London, the committee asked him to go out as a missionary, but the claims of his brothers and sisters determined his choice to remain at home to provide for their necessities. A few years afterwards the memorable Leeds organ case occurred, and that led Robert Eckett to study the questions of Church polity involved in the administration of Methodism. He studied them so closely, says the Rev. Matthew Baxter, "that Conference preachers of eminence regarded him as the best Methodistical authority among all the advocates of Liberty." His letter to the Rev. John Gaulter, written in July, 1828, was of so much importance, that it was printed and circulated in the Conference that year; and in the Connexion, that letter had so much influence, that when the Rev. R. Reece wished to secure the appointment of the Rev. Jabez Bunting to the London West circuit, Mr. Eckett strongly opposed. As Mr. Reece informed him of Mr. Bunting's intention to make him circuit steward, which meant the silencing of his opposition, Mr. Eckett effectually resisted the appointment. He was made a trustee for several chapels, a class-leader, and a steward, under more favourable circumstances; and in those various positions became an important and valued member in the London Societies, welcoming the preachers to his house, and generously supporting the cause by his gifts.

In promoting the best interests of Methodism, he was long unsparing in his efforts, but there came upon him a sudden shock and change in his views. The Wesleyan Conference of 1835 passed certain laws respecting the rights of members, which awakened very strong animosity, and even resistance. When Mr. Eckett read those enactments in the "Minutes of Conference," he began to consider, and then he took a very careful survey of the laws of Methodism on the subject prior to Mr. Wesley's death; then from 1791 to 1797, when certain concessions were made to the people, known as "The Plan of Pacification"; he next examined the enactments between 1797 and 1834, and comparing all these with the new laws of 1835, believing that the latter were not in accordance with the former action of the Conference, especially with "the Plan" of 1797, with tongue and pen he strongly protested against the new law, and for so doing, he was excluded from the Society he had faithfully served for more than twenty years. Convinced in his own mind that he was right in the opinion he had formed, having carefully studied both the law and usage of the Society for half-a-century previously, he began to give lectures on the subject to the Methodist people all over the land, and he accompanied Dr. Samuel Warren in his lecturing tours over England. Many other persons having been separated from the parent Society for the like causes, he joined them in forming a Society, which became known as the "Wesleyan Methodist Association."

The knowledge he had acquired of the polity of Methodism, by studying all the enactments of the Conference, give him great facility in aiding the new movement, by drawing up a foundation deed; and indeed the foundation and consolidation of that Society is mainly due to Mr. Matthew Johnson, of Leeds, and to the clear judgment and skill of Mr. Eckett, who, though not a lawyer, possessed those faculties which go to make a wise and safe counsellor. He saw opening before him a wide sphere of usefulness in the Church of God, and in 1838, having acquired a satisfactory competency by his business, he retired from it, entered on a course of college training at the London University, was examined in Theology by the Rev. John Peters, and in the same year, was admitted as a minister in the Association. His principles and talents soon acquired for him great influence among the preachers, and throughout the Connexion.

The versatility of his genius enabled him to efficiently discharge the varied and responsible duties to which he was called by the Church of his choice. The sterling qualities of his mind fully entitled him to the confidence reposed in him by his brethren. His clear perception enabled him to see through difficulties which would have perplexed most men ; and his sound judgment led him almost uniformly to right conclusions. He excelled in committees and in debate, and he would have been a successful man either at the bar or in the Senate. Some thought him at times an autocrat in his bearing, but such a disposition of mind was needed to tide over the perplexing problems of the times. Those who knew him best had the most confidence in him, and that was shown by the offices he was appointed to. He was more than once President of the Conference, and many years he was Connexional Secretary, Corresponding Secretary, Foreign Missionary Secretary, Editor, and Treasurer of several Connexional funds, and in 1840 he was chosen President of the Annual Assembly. To promote all these agencies he shrank from no expenditure of time and labour, and the energy he displayed would have greatly augmented his income in secular pursuits, but these he resigned, to devote himself fully to the service of God and his Church.

In 1856, when it became apparent that a union between the Association Methodists and the Wesleyan Reformers was desirable, he took a prominent and active part in promoting the union, and the success of his efforts secured for him the warmest thanks of his brethren: he lived to see the union completed most harmoniously and working prosperously. He took the deepest interest in the Foreign Missions of the United Churches; he made a journey to the West Indies that he might thoroughly understand the difficulties of the situation there, so as to provide for the effective working of the mission. It was his far-reaching discernment that led to the commencement of the East African Mission of the Methodist Free Churches, which has occupied so large an amount of the attention of their Missionary Committee, and which has been a blessing to multitudes of the neglected heathen.

In 1835, when Mr. Eckett began to deliver lectures on the polity of Methodism, it was a marked feature of his addresses that he avoided personalities, and that was no easy task during a period of such strong feeling on both sides. Again, in 1846, Mr. Eckett was elected on several committees in the Evangelical Alliance. Objection was taken to his being on those committees by the Rev. W. M. Bunting, and other Wesleyan ministers, so that his name was erased. He made an explanatory appeal to the committee, and his name was restored. He then issued a pamphlet, "An Exposition of the Laws of Conference Methodism, as enacted by the Conference of 1835, proving them to be contrary to the Concessions of 1797, and containing the true reasons for the author's separation from the Wesleyan Connexion." That pamphlet led to Mr. Bunting acknowledging his error, and acting a friendly part to Mr. Eckett. He afterwards published two other pamphlets, a "Vindication" of the Wesleyan Methodist Association, and a "Refutation" in answer to statements made in the Jubilee Volume of the Methodist New Connexion. He also published a pamphlet, with the title, "Question by Penalty." All these publications exhibit the author as an able debater, and a man of great command of temper; he was firm, perhaps stern, but not unkind.

He took great interest in all matters relating to Scarborough, his native town, and when there, in 1861, assisting at the opening of a new chapel, he fell and injured his knee, which confined him in-doors some time; that was not favourable to health, as he had been so long accustomed to out-door exercise. Early in 1862, he had premonitory symptoms of apoplexy, but recovering, he went to Bristol in July to attend the Annual Assembly. He sat on committees on Friday and Saturday, July 25th and 26th, and on Saturday afternoon he went on a visit to Clevedon, for rest and change. On Sunday he attended divine service twice at the Congregational chapel, met and conversed with his friend, the Rev. William Gandy, and on Monday morning rose in his usual health, and after breakfast paid his hotel bill, and just before starting to the railway, was seized with apoplexy, was conveyed to bed, rallied only to spell his name in letters; but ere he expired, his attendant said, "O death, where is thy sting?" to which Mr. Eckett replied, "O grave, where is thy victory?" Thus died the Rev. Robert Eckett, July 28th, 1862, aged sixty-four years. The writer of this sketch was in Bristol at the time awaiting his return to that city, and witnessed the deep feeling of sympathy manifested in the Assembly when the intelligence of his sudden and unexpected death arrived. He was interred near London on the Saturday following, and a deputation of four leading ministers from the Assembly, the Connexional Treasurer, and also the Revs. John Gutteridge, John Swann Withington, Marmaduke Miller, and the Rev. Dr. William Cooke, and many dear friends attended the funeral. There were also present a deputation from the Board of Works in London, of which Mr. Eckett had long been a member. Funeral sermons were preached on the solemn occasion, both in London and Bristol, to large and sympathising audiences. It was a remarkable coincidence, that both Dr. Samuel Warren and Mr. Eckett should die in the same year, the Wesleyan Association having been formed of those Methodists who separated from the parent Society on account of Dr. Warren's excision from the Conference.

Mr. Eckett never stood higher in public estimation than at the time of his death. His friends had prepared a valuable silver tea service, a timepiece, and a purse of money, to be presented to him as an acknowledgment of his disinterested and devoted service to the Connexion, during the week he lay in his coffin: it was afterwards presented to his bereaved widow, by whom it was much appreciated. His son, Mr. Henry Eckett, still resides in the same Square in London, in which his beloved father lived so long. The Rev. James Everett first met with Mr. Eckett on the joint-committees to promote amalgamation; they became friends, and remained such to the end. After his death, Mr. Everett thus summed up Mr. Eckett's character:—"His conduct and language were courteous; he showed great talent, quickness, tact, and knowledge of what was discussed, and was rather yielding than otherwise. For promptitude, energy, industry, perseverance, firmness, fidelity, disinterestedness, penetration, discrimination, free and appropriate expression, memory, and range of Connexional knowledge, he had no equal in the body; in the qualities named he surpassed all his brethren." Mr. Everett was one of the deputation at the funeral, and took part in the solemn service. "In the death of Mr. Eckett," says the Assembly obituary, "the cause of Christian liberty lost one of its most enlightened friends, one of the most gifted of its advocates, and one of the warmest of its supporters." In personal appearance Mr. Eckett and the Rev. Dr. F. J. Jobson somewhat resembled each other. His portrait appeared in the *Methodist Free Churches Magazine.* In a small work published a short time before Mr. Eckett's death, entitled "Ministerial Portrait Gallery of the United Methodist Free Churches," the first name introduced is that of Robert Eckett. The writer (if not Mr. Everett) wielded a pen as penetrative and discriminating as that of the author of "Wesleyan Takings."

William Griffith.

[*Born*, 1806 : *Entered the Ministry*, 1828 : *Died*, 1883.]

RELIGION and republicanism are two things which do not exactly harmonise in the minds of many Englishmen, but there have been minds so constituted, that both these principles have run in parallel lines through a prolonged life, without any antagonism arising between them. Such a person was the subject of the present sketch. He was the son of a Wesleyan minister of the same name, who began his preaching career in the "Community" in 1801, was sent out at the request of Dr. Coke as a missionary to Gibraltar, in 1808, where he remained three years, and from 1810, travelled as an itinerant till his peaceful death in 1860. His mother, a woman of excellent spirit, but of liberal principles, brought up her children in the fear of God, and one of them became a clergyman in the Church of England. William inherited the principles of his mother, they grew with his growth, and soon developed into republicanism, in regard to both Church and State.

William Griffith was born in London, 4th November, 1806, before his father entered the ministry. At about the age of eight he was sent to Kingswood School, in which the sons of preachers were educated, and where he made satisfactory progress in his studies: in after years he made good use of his Greek knowledge by studying the New Testament in the original. At school he was an inveterate talker, and so often broke the rule for silence as to come frequently under discipline, but he was good-tempered even under punishment, when he knew he had deserved it; and in school he recognised the claims of personal honour, and refused to divulge the names of offenders, though his refusal brought him a flogging. At the age of twelve, during a revival in the school, William was convinced of sin, and he breathed out the desires of his heart in the lines:

> "I will accept His offers now,
> From every sin depart;
> Perform my oft-repeated vow,
> And render Him my heart."

This was in 1818. He wrote an account of the great change to his parents, which gave them both intense pleasure. On leaving Kingswood, he became a teacher in a Church school near Bristol, and the character of the people he had to mix with made an unfavourable impression on his young mind, which was the inception of those anti-State-Church feelings which acquired such strength in him in after years. He was diligent as a student and careful as a teacher, and soon found a more congenial sphere of duty as assistant to Mr. Dredge, in his school at Salisbury. A warm friendship sprang up between them, so that he declined an advance of salary when offered; and would not leave Mr. Dredge until he entered the ministry.

During the years 1824-25 the Rev. Isaac Bradnack was the superintendent Wesleyan minister at Salisbury, and inviting Mr. Griffith to his house, he soon found that the young teacher, not then of full age, had gifts which required exercise for their development, and Mr. Griffith was made a local preacher. He so thoroughly commended himself to the family of Mr. Bradnack, that a friendship was commenced which matured with time, and was ended only in death. In one of his latest visits to London, Mr. Griffith, calling on the writer of this sketch, said he was then on his way to see Mrs. Nutter of Clapton, one of Mr. Bradnack's daughters, they having been friends nearly sixty years. In January, 1828, the Rev. Andrew Doncaster having died whilst in the Reading circuit, the President of the Conference sent Mr. Griffith as a supply to take his place, and then commenced a new form of life which was to be continued during more than half-a-century. The chief features of his ministry were, Christian experience and diligence, the central topic of his sermons being Jesus Christ and Him crucified. From February to August, 1828, he had to preach forty sermons in the same chapel. He resided with the superintendent of the circuit, the Rev. Thomas H. Squance, by whom he was encouraged, and whose report of him secured his appointment the next August to Windsor. He began to feel his insufficiency for the responsibility to which he was called, and for awhile was reluctant to persevere, but God sealed his ministrations with conversions, and he was able to preach eighty sermons within the year in one chapel. At the Conference of 1829 he was invited back to Reading, where he was able to preach ninety new sermons within the year, and ten or twelve of these were in the open air, a practice he continued for some years with ease to himself and help to the people. In 1830 he was removed to Devonport, where for several months he preached with much acceptance; he was then most earnest and active, and took much interest in local affairs. These must have diverted his mind; he lost the favour of God, and fled from his proper work, and concealed himself in the Isle of Jersey. There he had a great conflict with himself, his mind was scorched as in a furnace, his humility and penitence became intense, and again obtaining forgiveness and the favour of God, he was for some months employed as an evangelist, preaching in many parts of England; in this way he conducted a hundred and thirty services, as many as thirty in one town. He was exceedingly laborious, but irregular. These eccentricities caused his name to be left off the Minutes in 1831, but he was allowed to preach, and he went to Scotland, and in nine Scottish localities he did much service for Methodism, which was so well reported of that at the Conference of 1832, he was appointed to Edinburgh. In 1833 he was removed to Sheffield. He enjoyed his location there, and was the means of doing much good. He visited many towns, and preached special sermons in Yarmouth, Bath, Kingswood, and other places, and spared neither service nor strength in his efforts to do good. He continued the practice of street-preaching on every suitable occasion, and his industry and zeal were fully equal to the demands made upon him. His early years in the ministry were not counted to him, but he was restored in 1832: his name was off the Minutes till 1835.

In August, 1834, he was removed to Frome, where be found a Society of 700 members, and at the end of one year, the members had increased to 1100, which led the stewards to ask for his reappointment a second year, but the Conference stationed him as the second preacher at Hastings, and at that time his name was again placed on the Minutes as having travelled three years only. He knew that the discipline was just, therefore did not murmur, but rather strove to put as much service in every day as his great physical strength permitted, and therefore, besides keeping all his regular appointments, he conducted special services in twelve places outside his own circuit, which involved much tedious travelling on foot and by coach. At the Conference of 1836 he was received into full connexion, and appointed to the Southwark circuit, in South London: there he was permitted to remain two years. During the year 1838, when the Rev. John Waterhouse was appointed the superintendent of the Wesleyan Missions in Australia, he urged Mr. Griffith to go out with him as one of his associates; but when the matter was named at the Mission House, Dr. Bunting put in his veto by saying, "William Griffith was too Radical to be permitted to be so far out of the reach of his influence." How different might have been the events of 1849 had he gone to Australia as proposed, and how different the course of the life of Mr. Griffith. He long remembered his residence in the Southwark circuit, and forty-two years afterwards, when attending the Ecumenical Conference in London, in 1881, he was asked, and went, to preach in his old circuit chapel at Southwark, and after the service a few, very few, old friends were there to meet him, and a hearty and happy hand-shaking they had together.

The Conference of 1838 removed Mr. Griffith to Birmingham. During the year following he visited Belper and Denby to take part in some special services, and at the latter place he met for the first time Miss Eliza Bourne (a near relative of Mr. William Bourne, of London), and he then said to a friend, "If ever I marry, that lady will be my wife." It was love at first sight; but an acquaintance was begun, which ended in marriage in 1842, and never was affection more mutual, nor more heartily reciprocated—they were exactly made to promote each other's happiness. This was abundantly confirmed to the writer in the first interview he had with Mr. Griffith, in London, after the death of his wife: the sad event had a mellowing influence on all his after life. From Birmingham he was transferred to Gloucester in 1840, and to Frome in 1842, to which place he first took his bride, and his first sermon there was preached from the text, "Be ye not unequally yoked together with unbelievers," when one of his hearers, referring to the tall manly figure of Mr. Griffith, and the short, spare, but elegant figure of Mrs. Griffith, said he had not practised the doctrine he preached; to which the preacher added promptly, "Quote all the text—'with unbelievers.'" His next circuit was Knaresborough, where he remained only one year; then, in 1845, he removed still farther north, and located at North Shields, where they had a blessed revival, many souls were saved, and abundance of funds collected for their various agencies. In 1847 the Conference located him at Ripley, Derbyshire, near the home of his wife; there he had large congregations, the members increased from 600 to 1000, and he was fully consecrated to the work of the ministry. The two circuits of Shields and Ripley were poor ones as compared with others in which he had travelled, and this change in his stipend was said by some to be in consequence of the radical opinions which Mr. Griffith held, and made no secret of. He remained two years at Ripley, and that was the last circuit to which he was appointed by the Methodist Conference.

A printed controversy, as well as a verbal one, had been carried on amongst the Methodist preachers and people for eight or more years, which was attributed to two volumes known as "Centenary Takings," and several pamphlets called "Fly Sheets." The Conference of 1849, passing over the truth or untruth of these publications, made an effort to try to find out if any of the preachers had written those works. The first person summoned before the Conference to answer the question of authorship was the Rev. James Everett. For refusing to answer yea or nay to the questions, he was expelled the Connexion. The Rev. Samuel Dunn, who also was suspected, had commenced a periodical called *The Wesley Banner*. For refusing to answer the question of authorship, and declining to discontinue his magazine, he also was expelled. The Rev. William Griffith was questioned, and against him was added the charge of reporting Conference proceedings to *The Wesleyan Times:* for refusing to discontinue his reports to that paper, whilst other preachers were permitted to report the same proceedings to *The Watchman,* he also was expelled. These events completely changed the after course of his life. "The attitude of the Conference throughout the struggle," says the Rev. R. Chew, "was one of stern, unflinching resistance, bearing down all opposition by the mere exercise of power." The consequence of that agitation was a loss to Methodism of about 100,000 members, and little less than £100,000 in money. The expelled ministers travelled all over Great Britain explaining the reasons for their separation from the Conference, and the people raised a fund which, when divided, gave to each more than £1200, which was a great help to them, and with part of which Mr. Griffith built for himself a house in Derby, in which he resided to the end of his protracted life of over seventy-six years.

No good would result from giving further details of the struggle for liberty which culminated in 1849. As a writer at Newcastle has said, in describing the Conference privileges of 1885, "that which was so earnestly advocated in 1848-49, is now an accomplished reality, and laymen and ministers annually sit in deliberation for about a week, with the utmost harmony; had that privilege been conceded in 1849, the Methodist Church in Great Britain would now have been more than half-a-million strong in membership, and its adherents more than two millions." Mr. Griffith was a man of fine physique, standing full six feet high, and stout in proportion, with all his powers of body and mind in full maturity, when he accepted an invitation to preside over a church of Wesleyan Reformers in the town of Derby, in 1855. He accepted the position at first conditionally, in March, that year, and it was renewed again in July. Year by year in the summer, for more than a quarter of a century, the invitation was given by the church, and accepted by the pastor; and there, to a loving and devoted people, Mr. Griffith continued to minister for nearly thirty years. Having had his full share of itinerant work, having visited and preached or spoken in every part of the country, he had a strong preference for a settled pastorate; and it would be difficult to determine whether he or his church members most enjoyed the privilege. He preached twice on Sunday, in the handsome new chapel erected for him in Becket Street, Derby, had one religious service during the week, and a weekly lecture on some social, historical, literary, or scientific subject, so that his people grew up well-informed on all the prominent questions of the day. To aid him in both these subjects, Mr. Griffith had a monthly parcel of new books from London, which books the writer had the privilege of collecting and sending to him for many years, and he can therefore speak of the character of the information, which the devoted pastor himself gathered up, and then distributed week by week to those who attended his ministrations.

His church was a prosperous one every way. Few quarters passed that did not see an increase of twenty members, and some quarters, as many as sixty were added. It was Methodistic in its arrangements, rules, and polity, and soon after the amalgamation of the Association and Reformers, in 1857, Mr. Griffith united with them. The church at Derby gave in its adherence in 1864, and it has since belonged to the Methodist Free Church Conference or Assembly. When the church was first formed, and Mr. Griffith ascertained the amount of stipend intended to be given, he declined to take more than half for two years, so as to encourage the people in their preliminary expenses. The foundations of the new chapel were laid in May, 1857, and it was opened in the following October, Mr. Everett and Mr. Griffith being the preachers on the opening day. The pastor drew up a set of six rules relating to spiritual life and character, which are given to each member on joining. The test of membership in the Becket Street Church, is in these words: "A profession of faith in Christ, sustained by a manifestly moral and religious habit of life." Some members who had to remove to a distance from Derby, retained their membership, and received their ticket as such quarterly, with a short pastoral letter from Mr. Griffith. The tickets were used to admit to meetings of the Church, whether for business or devotion. Class-meetings were kept up, and the Lord's Supper regularly administered as in the Methodist Society, but the contributions were all voluntary. It was a Church of regenerate members only.

In 1858 Mr. Griffith had an invitation to take the superintendence of the Methodist Free Churches in Australia, with a residence in Melbourne, but the claims of his own Church secured his remaining in

England. During the same year his health needed recruiting, so he and Mrs. Griffith made a tour in Switzerland, where he spent a month, and what he saw and learned deeply impressed his mind with the majesty, and mercy, and goodness of God; he saw God written on nature everywhere. In 1864 the Annual Assembly intended to elect him their President, but to avoid the honour he absented himself till the chair was taken. In 1877 he was elected the President, but he positively declined to serve, and another had to preside: that same spirit of humility marked all his actions through life: he could serve with an unmatched fidelity and honesty, but he declined to rule. In 1863 he was elected a member of the Board of Guardians, at Derby, and in that office he did excellent service for some years.

Mr. Griffith was a man of wide sympathies, and in his constant pastoral visitations was the means of relieving a large amount of want and suffering; the poor ever found in him a real friend and helper. He was a great lover of the Bible, and of the principles he found there, and lost no opportunity, in his lectures and in his visits to the people, to make good use of the Word of God. Watching the Liberal tendencies of the Wesleyan Conference, he was delighted when the plan was completed for the admission of laymen into the Conference in 1878. War and the Gospel were to him utterly incompatible, he therefore preached, wrote, and spoke against war. He had a strong dislike to the use of the word "Reverend" as applied to preachers of the Gospel, and in 1874 he wrote a long and strong letter to Mr. Christopher Wordsworth, commonly called Bishop of Lincoln, challenging him to produce any scriptural authority for the use of that or any such words, and affirming that converted laymen were as much authorised to preach the Gospel as any so-called "Right Reverend." Mr. Griffith's republican sentiments extended to both Church and State, so when Lord Beaconsfield made Queen Victoria an Empress of India, he designated the act as "the climax of premiership folly." No man ever had a friend more true at heart than was William Griffith. The writer has personal knowledge of half-a-dozen of his friends whom he loved most sincerely to the end of life. One of those was the Rev. James Bromley, of whom he wrote when he died, "He always appeared to me to be not only the apostle of truth, but also the evangelist of holiness and love."

Mr. Griffith was on terms of personal friendship with Henry Vincent, the lecturer, and he was an officer and earnest advocate of the Liberation Society, whose yearly gatherings he never missed so long as he could travel.

In 1877, when he had counted more than seventy years, he felt his physical strength yielding, and asked for a co-pastor. One was sent to Derby to relieve him somewhat, but he pursued his regular labours there with diligence and zeal, taking also much extra work outside his own church. He was not made a supernumerary, as he was as active as ever, but required more freedom in service. At the Annual Assembly of 1878, he was taken by surprise when a resolution was proposed, and carried with enthusiasm, and afterwards illuminated and presented to him, recognising the jubilee of his ministry. He could only speak a few words in reply, but they were heartfelt words of gratitude and humility.

The climax of his joys in public life, were reached at the great Methodist Ecumenical Conference of 1881. He had written to his endeared friend Mr. Robert Teare, of Lynn, to record his fears about that assembly; but when he came and saw with his own eyes the harmony which prevailed, and felt the grasp of the hand, and heard the "God bless you" from scores of Methodist preachers and laymen, he said publicly in the Conference, "I would have walked every step of the way from Derby to London if I could not have come otherwise," rather than have been absent; and there he met his friend Mr. Teare and the writer, and told us the same. The writer introduced him to dozens of American delegates: he thought that gathering of Methodists was the nearest approach to millenium happiness he should ever know on earth. As a mark of his unchanged affection to Mr. Teare, who was a member of his church in Derby even whilst residing in King's Lynn, Mr. Griffith left to Mr. Teare the gold watch which the Rev. Daniel Isaac bequeathed to Mr. Everett, and Mr. Griffith gave his own gold watch to the same friend, which had been presented to him by his brother, Dr. Griffith.

In the spring of 1882 he wrote, "I can do pulpit, platform, and committee work with as much ease and freedom as ever;" but when his seventy-six years were completed, in November the same year, his tone was moderating. His physical and mental power remained, but his heart grew weak, and in January, 1883, it suddenly admonished him of the approaching end of life. He rallied from the attack, and travelled and preached as usual, but with less frequency. A second attack came on in March, and then he wrote in a letter to Rev. R. Chew, "I would advise all public men to moderate their work in due time." He had not done so. He then found his public work was done. He had much time for pious meditation, which he greatly enjoyed. He delighted to repeat old well-known hymns, thought much about heaven, till he seemed to have its happiness within and around him. Those friends who had access to him at home, always found him to be in the social circle, "beautiful, tender, gentle, considerate, instructive, and attractive." While the outward man decayed, the inner man was daily renewed, and in delightful tranquillity he entered into rest, 12th July, 1883, and was interred in the Derby Old Cemetery, when hundreds of his friends attended to show their love for his memory.

At the Annual Assembly held the month after his death, a resolution was passed from which the following is an extract:—

> "This Assembly hereby expresses its painful sense of the great loss which the Free Churches have sustained by his removal. His manly bearing, noble character, generous nature, intellectual gifts, his devout and cheerful piety, commanded the admiration and excited the gratitude of our churches. His liberal opinions on ecclesiastical polity, and his courage in maintaining them, demand acknowledgment. He was an intelligent, earnest, useful minister of the Gospel; an active, influential public man; and a kind and faithful friend."

Matthew Baxter.

[*Born*, 1814 : *Entered the Ministry*, 1836 : *Still Living.*]

METHODISM has had in its ranks men of every variety; men who like Saul, stood head and shoulders above their brethren, and men of very diminutive stature; men of the highest mental culture and attainments, and men possessed of but few gifts apart from simple piety and an earnest desire to do good. The minister now under consideration stands above the middle stature, with a strongly-built frame, and just so portly as to be a good representation of an Englishman. His head would make a good model for a Grecian sage, though his face is less classical than the ordinary type of that country. With a lofty forehead, piercing eye, and a nose tending to the Roman, and mouth and lips well-formed and firm, and snow-white beard, many might take him as a fairly good picture of a patriarch; a man of more than ordinary intellectual power, distinguished by great firmness of character, and one who evidently held frequent intercourse with the God of the universe. Even in middle life, there was a gravity of manner and speech which threw a halo of venerableness about him, and now with his silvery-locks he is really venerable in his appearance and actions. His native provincial accent was in no sense objectionable, but rather added force and solidity to his speech, both in private and in public.

Matthew Baxter was born in Cumberland, in the year 1814, and he has therefore counted more than his threescore years and ten, and during all his life he has belonged to Methodism. His Methodist parents took him in infancy to the house of God, and as the Spirit of God strove with him from childhood, in his early youth he gave his heart to God, and joined the Society, doing what service he was then capable of in helping others to the happy experience he had been made a partaker of. His lot was cast amongst the Primitive Methodists, and to one of their ministers in particular he has publicly acknowledged his great indebtedness. Just before leaving England for New Zealand, in 1868, Mr. Baxter wrote and published a very useful volume, "Glimpses of the Land of the Blessed," a book about heaven and how to get there, as "the missionary's legacy to his friends." In the preface, Mr. Baxter makes the following gratifying acknowledgment:

> "To the Rev. John Flesher, the worthy minister who stimulated me in early youth to mental effort, and put me through my first exercises in preaching; who first inflamed my youthful breast with a desire to excel in the sacred functions of the Christian ministry; the student who directed my steps in early life beyond the ordinary tract of theological culture into the arena where he met in controversial conflict; the kind-hearted friend who has since watched all my movements, mourned over my frailties, rejoiced over my small virtues, which may have shed a ray of light across the gloom in the development of my character,—this work is gratefully inscribed."

That is graceful and honest; and is a credit to both the giver and the receiver of the honour intended. Primitive Methodism did much for young Baxter, and he in turn desired to render them service, and began to preach amongst them, and entered, at about the age of twenty, into their itinerant ministry, in which he laboured for a few years with much acceptance.

Events took place about the time the Warrenite dispute occurred in Methodism, 1835, which led to Mr. Baxter leaving the Primitive Methodists; this he did very honourably, for he had a high regard for the zeal, earnestness, and usefulness of the people amongst whom he was brought up, and he united himself with the Wesleyan Methodist Association almost at its very inception. He was appointed to the Scarborough circuit in 1836, where he remained two years. In 1838 he was stationed at Northwich, where he laboured three years, and in 1841 he was removed to Leeds. His new associates found in him "a man of mark, possessing both intellectual and moral worth; and having placed himself at the disposal of the Connexion, he was appointed as a missionary to Kingston, the capital of Jamaica, to labour conjointly with the Rev. Thomas Pennock, who then presided over the Societies, which, under his leadership, had left the Wesleyan Society in that island that they might enjoy more liberty of action." The autocracy of Mr. Pennock soon caused a division amongst them, part adhered to Mr. Pennock, and formed an independent Church, whilst about 1200 members and office-bearers adhered to Mr. Baxter, and remained in union with the Association. The responsibility thus cast upon him unexpectedly was a heavy tax upon his mind, and this was aggravated by the effects of the climate upon his health; but he braced himself up to the altered circumstances, and resolved to preserve intact the Societies thus forced upon him. Being so far removed from the central authority in London, he had to act much upon his own resources. The care of the Churches, his arduous and continuous labours, persevered in regardless of the enervating climate, told very seriously upon his health, and after nine years spent in that island, he was glad to return to England.

With the view of establishing his health, the Assembly appointed him, in 1851, to the town of Scarborough, where he soon recovered his strength; and, at the following Assembly, he was stationed in Sunderland. There he found a very congenial sphere of labour, and for three years did acceptable service. The work he found congenial amongst an appreciative people. The itinerancy he liked; it was promotive of health; but, in 1855, the Conference appointed him to the responsible office of Connexional Editor and Book steward, with a residence in London. The advantages afforded to him in the metropolis were agreeable and much valued, but the fixed residence, with much less of change, did not contribute to his health, and after a few years he found it requisite to resume circuit work, much to the regret of his brethren, for he was admirably adapted for editorial work. In 1856 he was elected President of the Annual Assembly, and during that year the amalgamation of the Wesleyan Reformers and Wesleyan Association had to be considered in all its details, and arrangements made for its consummation at the next annual gathering of representatives. The judicial mind and good sense of Mr. Baxter greatly assisted in the deliberations, over which he had chiefly to preside, and he had the happiness of seeing the amalgamation an accomplished fact before he resigned the presidency. Another important service he rendered the Connexion soon afterwards was, joining with Mr. Everett in preparing a new Hymn-book for the use of the united Churches. He saw the book completed and published, and it has remained in use for nearly thirty years; it will be supplanted in 1886 or 1887 by a new and more comprehensive collection, prepared by a committee.

In 1860 he was chosen Connexional Secretary, an office for which he was admirably qualified, and his brethren re-elected him to that position year by year whilst he remained in England. He was also chosen a member of the Connexional Committee, which manages the affairs of the body between each Annual Assembly. In 1860 he was appointed a second time to Sunderland, where he remained two years. In 1864 he was transferred to Burnley, where he remained four years. In that circuit he completed his labours in England, the Missionary Committee having urgently requested his acceptance of the Superintendence of their Missions in New Zealand, and to that country he sailed in the autumn of 1868, taking up his residence in the newly-formed city of Christchurch, Canterbury, which was originally designed to be a residence for members of the Church of England only; but when the first ship arrived there with 800 churchmen, they found Primitive Methodists there before them, with stores of provisions ready for sale. The Free Methodists, shortly after the colony was fairly established, opened a mission there, to the successful working of which Mr. Baxter devoted his best energies.

Previously to leaving England, Mr. Baxter was prevailed upon to prepare for publication, "The Missionary's Legacy to His Friends." It contains eighteen short chapters, making a volume of 240 pages, and was written in a month; the preface is dated, Burnley, 12th December, 1867. The theme on which he wrote had previously occupied his attention, and had found expression in sermons he had preached on occasion of the deaths of the Rev. Robert Eckett, Mrs. and Miss Cuthbertson, the Rev. William Ince, and in lectures he had delivered previously in their Society chapel in the city of Edinburgh. During Mr. Baxter's former residence in the town of Sunderland, a series of ten lectures was delivered at the Lyceum in that place, to the working classes. The third lecture, entitled, "Roman Catholicism, and its Influence on Society," was by Mr. Baxter; and the fifth, entitled, "The Lamp and the Light," was by his colleague, the Rev. R. Chew. The entire series, when collected, was published in a volume, under the joint editorship of Mr. Baxter and the Rev. R. W. M'All, during the year 1854.

The most important work produced by Mr. Baxter's pen was published in 1865. It is an octavo volume of 514 pages, and has the following title: "Memorials of the United Methodist Free Church; with Recollections of the Rev. Robert Eckett and some of his Contemporaries." It contains the basis of what will be a solid foundation for a History of the Methodist Free Churches and some of its Founders. It is instructive and interesting, and is dedicated to John Petrie, of Rochdale.

During a period of about six years, he laboured with persevering energy in the new colony, but at the end of that period his health failed so much, that he felt himself to be unable to sustain the responsibilities of the itinerancy, and he made application to the Annual Assembly of 1873 for superannuation, which was conceded, the fact is thus recorded in the Minutes of the Body for that year:

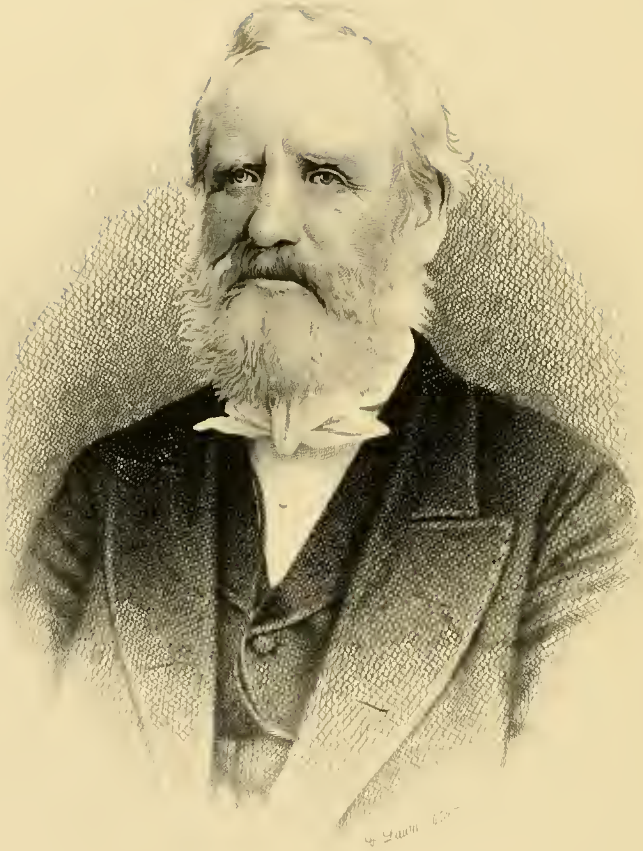
> "Resolved, that the Rev. M. Baxter, having requested to be made a supernumerary on account of failing health, this Assembly accedes to his request, and expresses its deep regret, that a brother who has sustained the principal offices in the Connexion, and having, as a minister at home and a missionary for nearly ten years in Jamaica and six years in New Zealand, faithfully served our Churches and the cause of Christ, should be compelled to retire from active work; and assures him of its sympathy with him in his afflictions. It would place on record its high appreciation of his intellectual ability, his Christian character, his kindness of heart, his eminent services to the Connexion, especially his attention to the young men in his circuit, and his general usefulness as a preacher and writer. It prays that our heavenly Father would pour upon him and his devoted wife (a sharer with him in all his labours) the riches of divine grace, preserve their lives, and bless them with peace here and glory hereafter."

He remained three years as a supernumerary at Christchurch, but in 1876 he removed to Oxford, in the same colony and district, where he still resides, esteemed and beloved by all who know him. He has exceeded the allotted term of threescore years and ten, and venerable both for years and appearance, he is respected as a patriarch and venerated for his wisdom.

In a brief sketch of him, written by his successor in the editorship, the late Rev. William Reed, it is recorded, that

> "Mr. Baxter has a mind capable of dealing with the most abstruse subjects, and he delights in soaring into regions of speculation in which few have a desire to follow him. His power of analysis is great, his memory comprehensive and tenacious, which enables him to make free and ready use of his extensive reading and deep thinking. Has great power of reasoning; not poetical, nor imaginative, nor humorous, but of irony and sarcasm he is master; and many have felt its power with a keenness seldom relished. As a preacher he excels. His sermons are well arranged, his delivery calm and slow at first, afterwards rapid and impressive, though his voice is weak. His descriptions of the resurrection morning, and of the beauties and glories of heaven are solemn and sublime, and show a mind deeply impressed with thoughts of God and His blessed abode. Philosophical discussion occasionally takes the place of Gospel persuasiveness, a plan which may please the few, but disappoints the many. He was always prominent and influential in the Annual Assembly, where he was a frequent speaker, and heard with attention, although some thought him not forbearing enough to opponents. When not seated in the judge's chair, Mr. Baxter was kind and generous. He has great courage and independence; faithful and sincere as a friend, though to strangers and mere acquaintances was often thought stern and reserved."

From personal acquaintance during the years of his residence in London, the writer can honestly confirm the characteristics Mr. Reed has placed on record. Our intercourse was always pleasant and agreeable—pleasant rather than otherwise; and had he remained in England, would have been prolonged. He was not faultless, either as a man or a preacher, but the weak points in his life and character were few compared with the varied excellences which he desired to cultivate, and which stood prominently before the world. The impress of his mind is distinctly seen on various portions of the economy of Free Methodism; and his name will be preserved in the history of the Body which he served so faithfully for half-a-century. Founders of religious communities may die, and younger men may succeed them and adapt the agencies to the times in which they live, but the record of such a life as that of Matthew Baxter will not be forgotten by the generations yet to come.



REVEREND THOMAS HACKING

Thomas C Jack, London, & Edinburgh.

Thomas Hacking.

[*Born,* 1814 : *Entered the Ministry,* 1841 : *Still Living.*]

THOMAS HACKING was born at Bury, Lancashire, on 29th January, 1814, the year before the battle of Waterloo. The Napoleonic wars were terminating, but during his infancy and youth the name of Bonaparte was still a term of dread, and the air was pulsating with the sentiment and feeling of war. Reform agitation was smouldering among the working classes, and one of his first recollections was that of seeing a contingent of his townsmen assemble and march out of the town square at Bury, to attend the disastrous meeting at Peterloo. It is worth noting, that almost everything for which that meeting was held has been achieved during the last sixty years. His parents and grandparents on both sides were members of the Wesleyan body, and he was brought up in harmony with the best traditions of Methodism. In early life he attended his father's school, but on his father engaging in business, he went to the Bury Grammar School. This was in two departments. On attaining the head of the school in the lower department, he was removed to the upper or classical part, where he remained until he was fifteen years old.

About the age of twelve, whilst yet a school-boy, he was brought under powerful religious impressions, under the earnest and affectionate ministry of the Rev. Joseph Roberts, at that time stationed in Bury, and who took great interest in the young of his congregation. He held special meetings for them, addressed them in familiar language, and endeavoured by various means to win them for Christ. His labours were not without pleasing success, as several dated the commencement of a religious life from those services. They produced a powerful impression on the mind of Thomas Hacking, and a grateful remembrance of them survived during the whole of his subsequent life.

At the age of fifteen he was apprenticed to the medical profession, being indentured to Dr. Greenhalgh, an M.D. of Cambridge. Here he applied himself diligently to an acquisition of a knowledge of medicine. His principal being in feeble health, he was compelled to attend to patients earlier than would otherwise have been desirable. While thus pursuing his medical studies, and the doctor not being a religious man, he lost, to a considerable extent, that glowing sense of the divine favor, and that keen relish for spiritual things which he had before enjoyed.

Before he had completed his apprenticeship, however, Dr. Greenhalgh died. This event completely changed the expectations and course of life of the young medico. It was a disappointment, but was doubtless overruled for good.

"There 's a divinity that shapes our ends,
Rough-hew them how we will."

His father was at the time entering into the cotton trade, and wanted the services of his son. Accordingly, he went with him to Heady Hill, near Heywood, and there remained for the next six years. Near the beginning of that period, a revival broke out in the Methodist Chapel, Bury, under the ministry of the Rev. Richard Heape. A great number of young persons joined the Church, and Thomas Hacking was one of the number. For a considerable time he was a penitent seeking salvation, diligently attending the means of grace, spending much time in reading God's Word and in private prayer, the subject of many doubts and fears, until one evening, never to be forgotten, in Union Street Chapel vestry, he obtained a sense of sin forgiven, through faith in a crucified Redeemer, and became exceedingly happy. He was soon engaged as a prayer-leader, and ere long was requested to preach. After some hesitation, doubting whether this was the purpose of God, that he should be one of His ambassadors in the world, he consented to make the attempt, taking for his first text, "Let the wicked forsake his way," &c. His success was clearly indicated, and he was soon employed almost every Sunday in the country places around Bury. Finding there was great spiritual necessity where his father's works were situated, he, with several others, assisted in founding a Sunday school, to preserve the rising generation from the sins which abounded there, especially infidelity, Sabbath breaking, and drunkenness. He took an active and public part in the temperance movement, which afterwards merged, in 1833, into the teetotal enterprise. He was one of its earliest members, and frequently lectured and spoke on the subject. In 1836 his father died, and he had to take his father's place in the business. In the Warrenite struggle of 1835 he took a part, writing a manifesto from the circuit to the President of the Wesleyan Conference, the only missive to which the President of Conference replied. Having thus cast in his lot with the reformers of that day, the next five years were chiefly employed in moral and spiritual work, preaching almost every Sunday, teaching in the Sunday school, attending temperance meetings occasionally, and preaching once a fortnight on the week-night at Heady Hill. At the same time he was diligently engaged in business from six in the morning to seven at night, endeavouring to prosecute his studies, reading and writing, into the small hours of the night, anxious to prepare, if the opportunity should occur, for the Christian ministry. The conviction was deeply and strongly impressed upon his mind that it was his duty, if Providence opened the door, and the Church gave its call, that he must make the extension of the Redeemer's kingdom and the salvation of the perishing his life-work. At length his younger brother Joseph became old enough, and was quite competent, to take his place in the business, so he was relieved from the duty of caring for the family, and was at liberty, on the request of the Church, to offer his services to the Annual Assembly of the Wesleyan Association; this he did in 1841, and was received on probation into its ministry.

His first station was Darlington, and he had for his superintendent, the Rev. Thomas Townend. Mr. Townend was a remarkable man. He had a prodigious memory; never wrote his sermons, but could prepare them verbatim, and deliver them years afterwards. Had his delivery been equal to the eloquence and brilliancy of his thoughts and language, few men would have excelled him in originality and power.

Darlington being his first circuit, everything was interesting. The town was then a very clean and pleasant one. The various places in the circuit presented features of their own, which were novel and striking to the young preacher. Yarm, an old centre of Methodism, with its broad street, town-hall, and meandering river Tees; the Aucklands, with their immense mines and vast coal heaps, burning day and night throughout the year, and during the winter months giving an aspect of weird and strange wildness to the scene; Bishop Auckland, with the bishop's residence and park; and the Yorkshire villages of Cleasby, Aldbro', and Eppleby, still in their simplicity, which railways had not then reached and changed. These, so different from Lancashire, produced vivid impressions on the young preacher's mind. He was not unsuccessful there in the great work in which he was engaged. A gracious revival visited several places in the circuit: sinners were converted, and the Church was built up and enlarged. Unfortunately for the circuit, Mr. Townend's health broke down, but his colleague helped him all he could, preaching three times every Sunday, and four times during the week. While in the Darlington circuit, he was sent into Teesdale to spend a week in preaching from place to place. He commenced proceedings at the head of the Vale, and was lodged in a one-roomed cottage, with an attic above. He slept in the kitchen, in a recess in the wall, and was accommodated in the morning with towel and soap, and directed to the pump outside for his ablutions. Everything was simple and uncultured: however, he thoroughly enjoyed the excursion. The Dale was interesting, for Methodism had early penetrated there; he had the pleasure of preaching in a pulpit once occupied by Wesley himself, and taking his text from the Bible which the founder of Methodism had employed on the occasion. He spent two happy years in the circuit, residing during that period at Bishop Auckland, a place of about 2000 inhabitants.

His next circuit was Stockton-on-Tees, whither he went in 1843. Stockton, being a seaport, he preached to the sailors once a-month, adopting, with considerable success, their nautical language. Here he entered into an engagement with Miss Emmett, whose father, the Rev. Robert Emmett, was one of the founders of the Wesleyan Association. He had been expelled by the Methodists for his liberal opinions and his expression of them. He continued for many years a highly acceptable and respected preacher in the Darlington circuit. Having to occupy the Stockton pulpit three times a-week, and sometimes four, Mr. Hacking had to study close and arduously, which was of immense benefit to him. His stay in Stockton was a success religiously, and to himself it was so intellectually and spiritually.

He was stationed at Liverpool in 1845. After a year spent at Birkenhead, he came over to the Liverpool side of the circuit. On thus securing what he had waited for, a house, he set out to the North to fetch home his wife. He was married at the Baptist Chapel in Stockton, and at Liverpool he commenced married life, which added much to his comfort and happiness; and there they met with much kindness from the friends, and had peace and prosperity: the congregations were good, and conversions took place in several Societies. On the week evenings, he preached a series of discourses on "The Exodus of Israel," which proved very acceptable. During his stay in Liverpool, the Irish famine took place; a most fearful calamity, in which hundreds of thousands perished. For some time a thousand persons a-day were landed at Liverpool Docks, sent at a shilling a-head from Ireland. The town, in the lowest districts, was immensely crowded; as many as eighteen persons were often found by the police crowded into a single cellar. A very malignant fever broke out among the Irish population, which swept off hundreds. The sick were placed on the side-paths for the benefit of a little fresh air: the sight was pitiable in the extreme. Frequently had Mr. Hacking, in going to his preaching appointments, to walk through a double row thus placed on the streets, and presenting the appearance of an open-air hospital. It was a terrible time, but it brought about the repeal of the iniquitous Corn Laws, and the work of conversion went on amidst it all.

In 1848 he went to Leicester, where he spent two happy and successful years, and was next stationed at Leeds, in 1850. That was a hard circuit: the renewal of tickets occupied seven weeks in every quarter. Special services were also frequently held by the preachers themselves, not by paid evangelists from afar: much good was done. One week-night, in preaching to a small congregation from the words, "Is it well with thee?" eight persons were savingly brought to God. The Yorkshire fire was still burning brightly among the people, and class meetings, prayer and band meetings, with love-feasts, were in full play. In 1853 he removed to Salford, where he lost his little boy, a very precocious child, and his aged mother, who resided at Bury. She had been in the habit of visiting the sick very often, and witnessing so much suffering from lingering disease, she was wont to pray for sudden death instead of deliverance from it. Her request was granted; for, on retiring one night to her chamber in her usual health, she knelt down, and immediately the spirit fled: "absent from the body present with the Lord." Her son often thought that he was indebted to his mother's prayers for success in the ministry. On one occasion he went to Bury, and preached on the "Balm of Gilead." A gracious influence pervaded the service, and on holding a prayer-meeting afterwards, eleven souls found salvation. Naturally some excitement prevailed: one brother, a burly miner from the country, was drawn out to pray. Among other quaint expressions, he said, with great seriousness, "Lord, salt us with Thy grace as we salt our bacon." On this, an eccentric brother, a cripple, tolerated for his simplicity and piety, exclaimed, in a quivering voice, "Amen, Lord, and tak' us to Thy pump and wash us." Many gracious seasons were vouchsafed in various parts of the Salford circuit, especially at Oldfield Road, when T. Boddington, Esq., was the presiding spirit. A little incident may be related. On one occasion, while seated on an omnibus, the person next him indulged in very profane language. When Mr. Hacking reproved the transgressor he was met with such a torrent of epithets, such as, "white-faced Methodist," &c., that he remained silent. After a time, however, the swearer said, "Have you no more passages of Scripture to give me?" "Yes," was the answer, "I have two." "Let me have them then." "Well, the first is, 'Answer a fool according to his folly, lest he be wise in his own conceit.' That, I have been doing. The next verse reads thus, 'Answer not a fool according to his folly, lest thou be like him.' That, I am about to do." This was effective. The man appeared to be utterly stunned, and made no reply. It was a word in season. After spending three years in Salford, he was presented with a gold watch, and proceeded to Sheffield in 1856. That Society was in a very low condition, and had been a burden on the

Connexional Fund for years. The first year, £64 had to be received in aid; the second year, £34; and the third year it was free. Fresh spirit and life were infused into the circuit. Two energetic men came to the front. One, Mr. Mills, was useful in helping the Rev. James Caughey, the American evangelist; and the other, Mr. Charles Wardlow, was eminently successful in establishing the Christian Young Men's Institute, having 150 members, with its classes for literary and scientific pursuits. In this circuit, Mr. Hacking lectured on the Apostle Paul, which proved successful in attracting hearers to the church. At the end of four years he left Sheffield. At the Annual Assembly, 1860, he was elected President of the United Methodist Free Churches; and at that Assembly, the author of "Methodist Worthies" formed a friendship with Mr. Hacking which has since continued. On leaving the Sheffield circuit, he was presented by the young men of the Christian Institute with a copy of the "Encyclopædia Britannica."

Mr. Hacking's next circuit was Bristol, on which he entered in 1861, and where he spent four happy and successful years. He had the duties of President and the superintendence of the circuit to engage his attention. He nevertheless devoted considerable time to the young men of the church. During his stay in Bristol the Lancashire cotton famine took place; interest was excited in Bristol on behalf of the unemployed factory hands, which took a practical shape in collections at various places of worship. The largest collection was made at Milk Street Chapel, where £105 were collected after a sermon by Mr. Hacking. He was glad to have the opportunity of pleading the cause of his native county. During his presidential year, he saw the necessity of some means being adopted for the training of young men, who were entering the ministry in large numbers. As they had no college, he conceived the idea of establishing a course of study to be prosecuted by ministers during their four years' probation, with annual examinations by printed questions. This was a source of great benefit to those concerned, and was speedily adopted by the other sections of Methodism. After several attempts, he succeeded, in 1863, in persuading the Annual Assembly to adopt it, and he was annually elected its secretary for twelve years. He left Bristol with regret in 1864, and was presented with a handsome French clock.

In Bradford he spent two years without anything remarkable, and went next to Heywood, in 1866. There he was among old scenes and old associations. After three years' labour he went to Norwich, in 1869, where he spent two years. The Church of England was predominant in that city, yet Dissent maintained a vigorous existence. The circuit was a wide one, being about thirty miles in length and twenty-two miles across. In 1871 he came to London, residing at Poplar. At the Assembly at which this appointment was made, he was elected Principal of the Theological Institute, to be established in Manchester twelve months after that date: he therefore only remained in the metropolis for one year. He spent a very happy and successful year, having for his head-quarters the magnificent chapel at Poplar. He was very successful there, clearing the chapel of £1000 of debt, and he felt very great regret at so early a removal. There were several very pleasant associations; the great metropolis to be seen and visited; a large chapel with a full congregation ready and willing to hear the Gospel, and a people ready and willing to work. Conversions were frequent. During his stay he made preparations for the duties of the coming year. The constitution, methods of study, routine of college life, had to be formed and organised. For this purpose he visited Richmond and Didsbury Wesleyan Colleges, Hackney and Nottingham Independent Colleges, and the Baptist College under the auspices of Mr. Spurgeon. The last he found most practical in its operations, and most in harmony with the views and purposes he had formed. The aim was to make preachers rather than scholars. After much consideration he drew up a programme, and having submitted it to the Committee, was allowed to work in his own way in reference to the training of students for the work of the ministry.

In 1872 he entered on the duties of the College, first in Stockport Road with six students. The following year there were nine, then twelve, and the highest number was seventeen. The course of study proposed embraced English, mathematics, English history, geography, the natural sciences, natural and revealed theology, hermeneutics, and homiletics. These the Principal had to teach. For logic and English literature the students were sent to Owens' College, now part of the Victoria University. It was a busy life, yet a happy one. Besides the labour during the week, he had to preach twice every Sabbath, sometimes at considerable distances. For nine years his connection with the Institute continued, and in 1881 he returned to circuit work, labouring in Bayswater circuit for two years, when he finally retired as a supernumerary, being strongly advised by the medical men whom he consulted so to do. The students of the Institute, who had been under his care, took the opportunity of presenting him with an illuminated address, with a secretaire to himself, and a very handsome album to his wife, in recognition of his services, and their appreciation of the kindness they had received from them in pursuing their studies.

He is now residing at Oxford, deservedly esteemed and beloved. It is not needful to note the characteristics of his mind and his preaching, they must be judged by what is recorded in the previous pages. Some of his sermons have been printed in local papers, and his Presidential charge was printed in the *Wesleyan Times*, in 1861.

Mr. Hacking's portrait, which is one of the illustrations in this work, very faithfully represents the man at the age of seventy.

Thomas Newton.

[*Born*, 1819: *Entered the Ministry*, 1842: *Died*, 1884.]

MIND is cultivated and developed by different processes, and in various degrees, no two persons being alike in this respect; but the majority of those who have succeeded most have had to strive most, and have belonged to the "self-help" class in the community. When a man feels his need of knowledge, he seldom wants urging in its pursuit if any facilities are offered for its acquirement. The subject of our present sketch owes his distinction in the Methodist Free Churches to his own persevering efforts, and the diligent use he made through life of opportunities for acquiring knowledge. He started with but few other advantages than the possession of intelligence, perseverance, and integrity; and he was not long in securing for himself a recognised position, first in the commercial, then in the religious world. His religious and political principles were formed in early life, on a broad and liberal basis; and these he firmly maintained all his days on earth, even when his doing so hindered his prospects of advancement. He became a sturdy friend of religious liberty and equality.

Thomas Newton was born in the city of Manchester, 18th March, 1819. He had a pious mother and grandmother, both of whom were teachers in the Tib Street Methodist Sunday school in that place, and at the age of four years, Thomas became a scholar in the school. His early home surroundings were of a cheerful and religious character, and were helpful in laying a good foundation for future usefulness. He had a fairly good education at a commercial school, for the class of society in which he was placed; and, when the educational process was completed, he was placed as a resident in the family of one of his uncles, Mr. Matthew Thackeray, a bookseller and stationer in Manchester, where he learned that business. His aptitude in acquiring a knowledge of the business indicated a prospect of prosperity if he persevered; this was promoted rather than hindered by an event of very vital importance. He continued his connection with the Sunday school, and whilst a youth in his teens, a revival began in the school; during its progress, Thomas Newton was converted to God, and at once joined the Methodist Society. The joy of his excellent mother at the happy change wrought within him was very great, and she gave her boy every encouragement in her power, to preserve him from surrounding evils.

At the early age of sixteen he was, in 1835, appointed a prayer-leader, and his devotion to that duty soon marked him out for still further usefulness in the Church of Christ. He began to exhort, and before he was twenty years old, he began to preach, and his name was placed on the plan as a local preacher. He was a diligent student, and as a bookseller's assistant, he had unusual facilities in obtaining the reading of many new books, ordered by customers, before they were delivered; he took deep interest in the progress and welfare of his country. The liberal tendency of his mind led him to give preference to the Wesleyan Association, which he joined; he fraternised and took counsel with his fellow-men, and threw his energies into Church work, as well as into various good works outside the Church. It was from a desire to serve his generation faithfully, that he interested himself in everything that affected the welfare of the nation generally; he qualified himself to be a servant of the age by ascertaining the best ways in which he could serve it, and for this purpose he read both history and theology diligently. He did not at first think himself destined for the ministry, business having obtained the foremost place in his thoughts; but his friends saw indications of mind which they turned in their proper channel, and soon after he came of age, he was sent as a supply to a Society of Association Methodists, at King's Lynn; the friends connected with the Lever Street Society in Manchester, having confidence in his gifts and piety that in the ministry he would be useful. Their judgment proved to be correct; he had success in his labours, and the Annual Assembly of 1842 appointed him an itinerant preacher in the Carrickfergus Mission, in Ireland, where for two years he did good service, in a sphere far from easy.

Returning to England in August, 1844, he was stationed at Worle, where he spent two years, and completed his probation. In 1846, a minister then in full connexion, he was appointed to Bacup, which had just been separated from the Rochdale circuit; and he had to meet the difficulties belonging to a newly-organised station. In that place he met with a young lady who soon afterwards became Mrs. Newton, with whom he passed nearly forty happy years, and who is now his bereaved widow, residing at Herne Hill, in the south-eastern suburbs of London. From Bacup, at the end of two years, he was removed to Liverpool, where he spent two laborious but successful years. In 1850 he was stationed in the far north, exchanging the bustle of the largest English seaport, for Glasgow, the largest ship-building district of the land. There he had a specially trying time, having to preach to the same congregation every Sabbath day for three years, but he was fully equal to the circumstances, and had the full term of the itinerancy, three years, granted to him: he was able to secure that length of term in all but one of his subsequent appointments. Residing in a city famous for its University, he embraced the advantages thereby offered, and attended the classes there, by which means his mind was expanded, his knowledge increased, and he obtained a greater facility in communicating the information he had in possession. The Rev. Joseph Kirsop, one of his colleagues in the ministry, shared with him the privileges of the classes at the University. Mr. Newton was invited to remain a fourth year at Glasgow; and had he done so, that Society would in all probability have been saved to the Connexion, but he had promised to go to Preston in August, 1853, and there he went, but it was a sorrowful time both for him and the people to whom he had to minister, for the factory hands had to endure the misery and privations of a six months' lock-out, during which period very angry feelings were manifested both by employers and employed, which caused serious divisions in some of the churches in the town, for there was much suffering and want experienced. The sympathy which Mr. Newton displayed, and the succour he was able to afford to the most needy, enabled him to preserve his own Society in harmony and peace, and he was able to prepare plans for the erection of a new chapel, which was at that time commenced. In 1856 he was stationed in Bradford; and during the two years he remained there, he took a deep interest in the amalgamation of his own Conference with that of the Wesleyan Reformers, which was accomplished so successfully, and ratified at their first united Assembly in 1857.

By union the Methodist Free Churches became a body of greatly increased numerical strength and influence, and Rochdale was one of the most important centres of the new organisation, the place where the first united Assembly was held. The Rev. Thomas Newton was one of the most ardent admirers and advocates of the liberal principles on which the Amalgamated Churches were based. He was a true and earnest Christian man, enjoyed all the privileges and blessings of real godliness, was most anxious from the time of his conversion for others to enjoy the same blessings; but he made no secret of his strong preference for the freedom and liberty of the constitution of the Church of his choice. In 1858 he was appointed to Rochdale, having the Rev. Richard Chew as his colleague, and there Mr. Newton spent three happy and prosperous years, during two of which he was the superintendent minister. In 1861 he was stationed in Nottingham, another very important circuit, and during that year the writer of these pages became personally acquainted with him, and this ripened into true friendship, which ended only in death. After three years he was located at Exeter; and during the third of those years he was president of the Annual Assembly, having previously filled the office of Corresponding Secretary. His labors at Nottingham were very successful in every respect. A new gallery was erected in Shakspere Street Chapel, and the congregation doubled; a second chapel was commenced in Great Alfred Street,—a new and populous part of the town,—it cost about £2000, is an ornament to the locality, and its existence is mainly due to Mr. Newton's exertions. During his three years' ministry there, 284 full members were added to the Society, with 154 on trial. This example will be sufficient to indicate the extent, variety, and success of his labours in his other circuits.

The election of Mr. Newton to the presidency, in 1866, was by an almost unanimous vote. That was a memorable year in the life of Thomas Newton. In the course of his numerous journeys by railway, he had the misfortune to be in a serious collision, in which he was so much shaken, and his system so disorganised, that he was unable to continue his ministerial labours, and at the Assembly following, 1867, he was obliged to become a supernumerary, residing at Exeter, where he remained two years unemployed. The compensation he received was a poor return for the mental suffering, and the forced silence for fully two years, of an ardent and devoted preacher of the Gospel. He never fully recovered from that shock, but his business faculty, and much of his mental vigour was restored, so that he was able to resume circuit work in 1869, when he was located in the Fourth London circuit (Southwark) for three years, and in 1872 he was transferred to the First London circuit (Islington). In 1875, owing to the retirement of the Rev. Thomas Barlow from the office of Connexional Book steward, Mr. Newton was appointed to that responsible position, and for eight years he diligently and faithfully performed the duties of that office, preaching on the Sabbath in various London chapels. During the eighth year of his stewardship, he was seized with paralysis, and had to rest from every duty. As he did not recover the use of his faculties, he asked to be made a supernumerary, in August, 1883, when the Assembly expressed, in formal resolution, its deep regret that illness should have compelled him to resign the office; and it added a record of their high sense of the worth of his personal character, ministerial usefulness, and acceptability for nearly forty years. He was able to preach occasionally afterwards, though but seldom; and just before his death, he expressed a hope that he might do a little more preaching, for which he should be exceedingly thankful; but he had then preached his last sermon, though his heart was in the work, and to be in the pulpit was his delight.

Mr. Newton was one of the representatives of Free Methodism to the Ecumenical Methodist Conference, held in London, in September, 1881, and he was chosen a member of the Committee of Publication, and of the sub-committee for making the preaching appointments. He addressed the Conference on only two occasions.

As a supernumerary he selected Herne Hill, in the south-eastern suburbs, as his abode. He still took a lively interest in the affairs of the Connexion, and was helpful to young ministers. He made occasional visits to the metropolis, the last occasion being on 12th December, 1884, and before leaving home he said, "If I die in the street don't fret, for I can go as direct from there to heaven as from my own home." So it really came to pass. He had fulfilled the object of his visit, and reached the Victoria railway station, Pimlico, on his way home. He was seen to fall on the stairs of the station, was taken to be examined, but the heart had ceased to beat: in an instant the spirit fled,—Thomas Newton was at rest in heaven. The shock was great to his friends and to the Connexion, but the translation was like that of Enoch,—he was not, for God took him. He had accepted the invitation of one of many friends, to attend the Assembly in July, 1885, and he was anticipating much pleasure in meeting so many endeared friends, but his sudden removal introduced him to a countless multitude of friends—redeemed children of God—in the "Father's house above." Few die so sudden; none more safe. His portrait appeared in the *Free Churches Magazine.*

William Reed.

[*Born*, 1820 : *Entered the Ministry*, 1838 : *Died*, 1885.]

A LIBERAL man deviseth liberal things, and by liberal things he shall stand. Such was the teaching of the prophet Isaiah, nearly three thousand years ago, and the sentiment holds good to-day, especially when the mind thus influenced is under divine guidance. It is somewhat remarkable, that a youth of fifteen should have his mind directed into a new channel by exciting controversial circumstances, and that his preferences for a life of more than three-score years should be at that early period determined. Methodists were greatly agitated by what was known as the Warrenite dispute, in 1834-35; and by what he heard said on that matter, at that time, William Reed, a lad in the midst of his teens, resolved to adhere to the minority in that dispute, and when he had made his choice, he never wavered in the decision he had arrived at.

William Reed was born in April, 1820, at Sunderland, a town at the mouth of the river Wear, in the county of Durham, a place which has for more than a hundred and forty years been under the influence of Methodist teaching. His parents were Methodists, and they brought up their boy in the fear of God and in the regular attendance at the house of prayer. He was converted at the age of fifteen, and joined the Wesleyan Methodist Society in 1835; but after a few months he left that Society, owing to the disruption caused by the expulsion of

Dr. Warren. He had received a respectable education, and at first, after leaving school, was employed in a printing office, where he acquired some elementary knowledge of the mysterious art by which a man's thoughts are communicated to others, and which art he so largely utilised in after years as an editor. Leaving the printing office, he was next engaged in the drapery business, in both of which occupations he showed aptness and diligence.

Amongst the Methodists he had learned something of the elements of theology (chiefly in the Sunday school). He laid himself out for usefulness in the Church, was diligent in his attendance at the means of grace, and began to deliver short exhortations, which were kindly received by the people. A branch of the Wesleyan Association was formed in Sunderland, to which the youthful evangelist at once gave in his adhesion, and being a young man of good parts, he was made a local preacher in 1836, when only sixteen years old. In supplying at village services in the locality he met with much encouragement, and was the means of doing good in several places. His juvenile appearance, ready utterance, and the plain statements he made of Gospel truth, commended him exceedingly, and after spending two years as a local preacher, he was recommended as a young man on trial for the itinerant ministry, when only eighteen years old.

There were some touches of courage in the young man's mind in 1838; when the Wesleyan Association was scarcely formed, and not consolidated, he cast in his lot for life to be a minister of that Society, and was sent to Leeds for his first circuit. There Methodism had a strong hold on the popular mind, and there, ten years previously, a painful disruption had taken place, owing to the enforced erection of an organ in Brunswick Chapel. The Methodists who then separated themselves, formed the Protestant Methodist Association, and in 1835-36 they united with the Warrenites in forming the Wesleyan Methodist Association. The stone chapel in St. Peter's Street, Leeds, was regarded as the centre of circuit operations. Owing to what had taken place at Brunswick Chapel, no players on instruments were permitted to exercise their vocation within the precincts of the stone chapel, but the melody of the heart and voice combined went up to heaven in the song of praise, from its earnest auditory, like the sound of many waters. It was a plain edifice, with but little to attract strangers to its worship; but the people gathered there, and that was the place in which William Reed, a youth of eighteen summers, began his ministerial career. The place, the persons he had to meet with, and the associations connected with it and them, deeply impressed his mind, and confirmed him in the decision he had made to identify himself with liberal Methodism. Two years afterwards the stone chapel gave way for the handsome and commodious chapel in Lady Lane, opened in 1840, which will seat fifteen hundred people. Let it be recorded, that the Leeds Methodists did not dislike music in the sanctuary on the voluntary principle, but they objected to it on the terms of those who then directed the Wesleyan Conference. An organ was erected in the new chapel in Lady Lane.

Mr. Reed's second appointment was at Darlington, in his native county, in 1839, and although his attachment to the locality of his birth was strong and enduring, yet that was the only appointment he had in the north of England during the whole of his itinerant career: at Darlington he stayed two years. In 1841 he accepted an invitation to Rochdale, a place famous for its manufactures, as well as for Methodism. During his residence at Rochdale he went back to Darlington, intending to get married to a young lady whose acquaintance he had made there. To a friend he met at the York station, on his way, he told his errand, and on being informed that he would break Connexional usage by marrying before his probation had ended, he returned to his circuit and waited another year; his sense of duty was strong, and his own mind and will were under proper control: that act of self-denial was useful experience. At Rochdale the young minister enlarged his knowledge of Methodism, and he had the happiness of seeing the work of God prosper amongst the people. In 1843 he was removed to a sphere of equal, if not greater responsibility, the Manchester First circuit. There he found, amongst a most busy and enterprising people, various duties which taxed his utmost energies; he had been received into full connexion, and felt the increased responsibilities involved therein. He had also entered into the marriage state. He found the work congenial, and he was earnest and devoted in its pursuit. The Annual Assembly of 1845 stationed him in the extreme south-west of England, at Helstone, in West Cornwall, in near contiguity to the English Channel. There, as in his previous circuits, he found some very sincere Methodist people, amongst whom he laboured with much acceptance and success, and there he remained the full term of three years. From the Cornish coast he next removed into the Midland counties, and found in the Birmingham circuit, where he was located in 1848, a busy and earnest people, amongst whom he ministered the word for two years. His next location was at Barnsley, in 1850, but his residence there was limited to one year, for in August, 1851, he was elected a member of the Connexional Committee, and was stationed in the famous city of York. There, as in his previous circuits, he found Methodism a great power, and at the juncture of his arrival there, Free Methodism had received a mighty impulse, owing to the very large number of members who had been separated from the parent Society, for their adherence to the three expelled ministers, and the liberal principles they represented. Some of the very best and strongest men in Methodism lived in York, but because they manifested, in a decisive manner, their sympathy with the expelled, they were also cut off from communion with the parent Society by scores, and in the midst of that excitement, Mr. Reed entered on the duties of his ministry in that ancient city. His views and opinions were strongly in accord with the separated members; and he there had a most congenial sphere of labour for two years.

Mr. Reed, in 1853, received an appointment farther north, going to Whitehaven, where he was in the midst of the Cumberland Lake District, and on the shore of the ocean. Methodism had not a strong position there, but there were associations connected with England's best poets, and some of England's finest scenery, of mountain, valley, lake, and stream, which furnished delightful and instructive variety for the mind, and they were appreciated and enjoyed by Mr. Reed; for three years he was permitted to labour in that locality. In 1856 he was removed into a more sterile district, so far as surface charms went; he resided in Northwich, and was surrounded by people engaged in the cotton manufactures and the salt mines. It was a small town of about 2000 population; the old church is very curious, having the roof of the nave decorated with numerous figures of wicker baskets, like those used in the process of salt making. Although to a large extent separated from intercourse with his ministerial brethren, yet he felt a deep and lively interest in the process of amalgamation, which took place in 1857, between the Association to which he belonged, and the Wesleyan Reformers. He attended the Annual Assembly first in 1846, and began then to take an active part in its debates; in these he soon manifested more than usual ability, and the spirited addresses he delivered, bore testimony to the extensive knowledge he had acquired of the history and polity of their Church, and of the vigour with which he was ever ready to speak in defence of those liberal principles which were the basis of their Church organisation. Some of the older ministers considered him as little inferior as a debater to Mr. Eckett himself. From 1846, Mr. Reed was a regular attendant at each Annual Assembly, till disabled by ill health.

The last circuit to which Mr. Reed was appointed was Bristol, and there he had large congregations and appreciative audiences in attendance on his ministry. Methodistically that city had unusual attractions, and he was not slow to observe how extensive had been the influence of the Methodist Church, in its several branches, upon the citizens. He was sent to Bristol in 1858, which ended his twentieth year in the itinerancy; the two years he spent there closed his career as a "travelling preacher." At the Assembly of 1860 the Rev. Matthew Baxter resigned his duties as Connexional Editor and Book steward, and the Rev. William Reed, having been urgently requested to accept the position then vacated, did so, and removed his residence to the metropolis, taking up his abode in King Edward Road, Hackney. The September *Magazine* appeared with Mr. Reed's name on it as publisher, at the old quarters, Horse-Shoe Court. The inconvenience of that dismally dark and out-of-the-way region was more than the pushing energy of the young editor could endure, and breaking down many obstacles, in November, 1862, he was able to remove the Book-room to the corner of Creed Lane, Ludgate Hill, a light and cheerful locality, where the present writer spent many instructive hours in literary and business conversation with the new editor. He gave the business as great an impulse forward as the finances would permit, and he greatly augmented both its resources and influence for good throughout the Connexion. His first article in the *Magazine* appeared in September, a modest appeal and statement, which did not indicate the extent of energy he soon afterwards manifested in his work. In the October and November issues of the *Magazine* Mr. Reed published an historical statement entitled, "The United Methodist Free Churches and their Mission." The information it contained caused its publication separately, and its wide distribution was helpful to their Church amongst the public generally.

He attended the Annual Assembly at Leeds in 1861, when an effort was made to place Mr. Reed in the President's chair. He had previously sustained, with marked ability, the office of Corresponding Secretary, which meant writing about fifteen hundred letters on all kinds of Connexional affairs, besides his ministerial duties; he had also been Connexional Secretary, conducted the business of the Annual Assembly, and when nominated for the Presidency, he and Mr. Barton had an equal number of votes; Mr. Reed retired for a year, and in 1862, at the Bristol Assembly, where he was best known, he was elected to the chair by a larger vote than usual. In 1861, Mr. Reed took the leading part in introducing a new scheme for founding a new fund on behalf of aged and superannuated ministers; he spoke boldly and earnestly for it in the Assembly; wrote very strongly in its advocacy in the *Magazine;* had the joy of seeing it established on a broad and liberal basis, and in 1862, the Rev. Richard Chew was appointed its energetic secretary. The Leeds Assembly of 1861 was the first that was reported in the *Methodist Free Churches Magazine,* prefaced by an interesting editorial by Mr. Reed, the report condensed from a longer one published by the writer of these pages.

Just as the Assembly met in 1862, the solemn tidings arrived of the sudden and quite unexpected death of the Rev. Robert Eckett, Foreign Missionary Secretary. That sorrowful event cast a gloom over the entire proceedings, and on taking the chair, Mr. Reed spoke with deep emotion on the serious responsibility that death put upon them, but on that, as on many previous occasions, although God buries his best workmen, He carries on His work. The vacancies caused by that death were filled, and the work was not stayed, although the loss of such a man was deeply felt and extensively mourned. One of the first proposals made by the new President was, that suitable accommodation be made for the press reporters. From the first the press was freely admitted to report their Conferences, without reservation, and they have had no cause to regret the privilege conferred.

The Annual Assembly of 1863, was made memorable for the long and exhaustive debate on the Union of Liberal Methodist Denominations, which was introduced by a long and able address by the ex-President, the Rev. William Reed. This was in response to a similar debate on the same subject, with commendatory resolutions, passed by the Methodist New Connexion Conference two months previously. Mr. Reed concluded his address by proposing a long resolution, in two parts, in the first of which he asked the Assembly to reciprocate the sentiments contained in the resolution sent by the New Connexion; and in the second, asked that the Connexional Committee be authorised to confer with any of the liberal Methodist bodies willing to enter into negotiations with the view of bringing about the desired union. The discussion was one of the most memorable which had been known in the Assembly, and was managed by Mr. Reed and the President, the Rev. John Guttridge, in a masterly manner. That which was so warmly advocated, and then so earnestly desired, has not yet been accomplished, though many still desire it. At that Assembly, six young men were received into full connexion, their names—John Adcock, George Downing, Edwin David Green, Anthony Holiday, Thomas Booth Saull, and Henry Soulby, to whom Mr. Reed, the ex-President, delivered a charge, entitled, "The Christian Ministry," based on 1 Thessalonians ii. 4; it occupies twenty pages in the October and November issues of the *Connexional Magazine*, 1863. In the January issue of the same magazine Mr. Reed supplies an interesting article on the History of Free Methodism in London, and in it he makes an earnest appeal on behalf of a Metropolitan Memorial Chapel. That was followed, in the same work, in February, by a more urgent appeal from the pen of the ex-editor, the Rev. Matthew Baxter. The result was, the work was undertaken in due course, and the handsome chapel in Willow Street, Finsbury, very near to Mr. Wesley's chapel in the City Road, was erected and opened, in a locality crowded with people, but they are all so poor, that the cause is in need of much outside assistance and encouragement. In it is erected a bust and mural tablet to the memory of the Rev. James Everett.

During his residence in London, Mr. Reed took an active part in various societies of a religious and benevolent character. He preached once or twice nearly every Sunday. He was an able and successful preacher, an effective platform speaker, a diligent pastor, a judicious and capable administrator, and he soon won for himself a distinguished place in the ministry. He was a ready debater, well versed in the discipline and government of the body, and he took an active part in its Councils before he was thirty years old, and few were more attentively listened to on questions of Connexional polity. By his pen and tongue he rendered important service to the Church and the world. His contributions to the *Magazine* were read with interest and profit. Six years he was editor and book steward, but his ardent temperament made the double duty more than his strength was equal to, and in 1866 he was relieved from the stewardship, retaining the editorial duties only for five years longer. He loved the work intensely, and his devotion to its claims upon him broke down his health entirely at the early age of fifty-one, and in 1871 he was compelled regretfully to retire from active service. To find the rest he so much needed he removed to the place of his nativity, and in comparative retirement he spent his remaining days on earth in Sunderland, where he was best known.

He continued to serve the Church according to his ability with a catholicity of spirit which was ever a marked feature of his life. He often occupied the pulpits of the Wesleyan, Presbyterian, Congregational, Baptist, and New Connexion Churches, as well as his own, and always with great acceptance. He had nothing narrow or sectarian in his nature. He was a man of sterling convictions, accustomed to think for himself, and having reasoned out his conclusions, maintained them fearlessly and vigorously, but treated respectfully and generously those who differed from him. He took a firm stand on the leading social and political questions of the day, but never forgot his character as a Christian minister in maintaining his full rights as a citizen. His pen did good service in advocating religious and political equality. Theologically he maintained an unswerving loyalty to the evangelical doctrines of the Christian faith, and he preached to the last all the fundamental doctrines of Methodism, which he had studied thoroughly, and in the firm belief of all these he lived and died. He unsparingly exposed the perils of ritualism and popery. Three years ago he had to undergo two critical surgical operations, but extreme medical skill and care brought him through. Divine Providence restored him almost by miracle, and he used what strength he had afterwards in doing what good he could. In August, 1885, the writer had a letter dictated by him, telling of suffering in his eyes, and the next tidings were, that he had passed to his rest. He was taken ill on 28th August. He lingered only three days, during which he said, underneath him were the Everlasting Arms, and that he was "happy in Jesus." On 31st August he entered the better land, and was interred in the Bishopwearmouth Cemetery, 2nd September, 1885. He had entered his sixty-sixth year. He contributed notes of Connexional news for twenty years to the *Christian World* newspaper. In 1881 he wrote for the "Minutes" a sketch of the character of his successor, the Rev. Thomas Barlow, as Book steward.

Mr. Reed could not be called a brilliant speaker or preacher; there was a monotony about his delivery which it was hard to overcome, for want of early training. It needed, as one of his colleagues has said, "the stimulus of opposition and the clang of battle to rouse him to his best efforts; then he was effective, and his friend Baxter delighted to watch him when displaying subtlety of argument, with touches of irony and sarcasm, when contending with an opponent." That tendency of his mind was occasionally manifested during his enforced retirement, for he suffered much from weakness and nervous prostration; but if he thought he had hurt or grieved a friend by any hasty remark, he soon cleared away the cloud by an ample apology. Figurative language was not one of his embellishments, but frequently when called upon to speak at a public meeting he would begin with, "What went ye out into the wilderness to see? A reed shaken by the wind?" That pun upon his name was soon forgotten by the readiness with which he adapted his address to the occasion. At the last district meeting he attended he spoke with much pathos and emotion on the deaths of his two friends, Anthony Gilbert and R. Bell, and said he felt lonely, and expected soon to join them. The reunion with them came sooner than many expected, but he was ready for the change, and passed away joyously.

Samuel Saxon Barton.

[*Born*, 1820: *Entered Ministry*, 1839: *Still Living.*]

PAIN and patience are seldom combined so completely as that the sufferings of the one shall be subdued by the other. There are, however, cases on record in which this has been a happy experience. John Wesley's first visit to the town of Stockport was on Sunday, 28th April, 1745. He had a large congregation to hear his first sermon there. He was a great traveller then, for on that Sabbath day he preached at five in the morning one mile from Altringham, at nine he preached near Stockport, and the afternoon sermon was preached in Derbyshire. His next mention of Stockport is not till Sunday, 29th April, 1759, when, designing to preach at one o'clock, he could not find a place in-doors, so at length he "had a quiet and solemn opportunity on a green near the town's end." The service ended, he called to see a girl only thirteen years old, who had been in violent pains all over for near twenty months. Mr. Wesley put many questions to her respecting her sufferings: she said she had found the Lord since last she had seen him. He asked, "Do you never repine at your pain?" Her answer was, "No; I have not a murmuring thought. I am happy, always happy; I would not change this bed of affliction for the palace of King George." Mr. Wesley gives in his Journal a lengthy conversation he had with the patient and happy sufferer. This was one of the trophies of divine grace through the preaching of the

Methodists in Stockport, more than a century ago. The preaching was followed by the formation of a Methodist Society in that town in 1786, when Robert Roberts, and Duncan Kay, were appointed the first preachers. The Society has continued to flourish ever since, and it has long been one of the strongest Societies in England, numerically and financially. In 1809, the Methodist New Connexion established a Society at Stockport, some of their ministers having preached there occasionally for some years previously, so that at its formation it had 160 members. The first minister was Rev. Samuel Barrowclough, the second, the Rev. John Grundell. In 1820, two of the members of that Society were Mr. and Mrs. Barton, industrious, retiring people, who moved in the humbler walks of life, but were God-fearing, and God-loving, and sincere Methodists, who remained true to that Society for twenty years afterwards.

Samuel Saxon Barton was born at Stockport, on the shortest day of the year, 21st December, 1820. It was also the birthday of a venerable Methodist preacher (in 1751), the Rev. Henry Moore, one of John Wesley's executors, and his biographer. Samuel—given of the Lord—was the name chosen by Mr. and Mrs. Barton designedly, for they desired for their boy no higher blessing than that he should be the servant of God, though scarcely hoping in his childhood, that he would be a minister of the Gospel, but as far as in them lay they trained their son in the faith, fear, and love of God. They gave him what educational advantages their very limited means permitted; and although this comprised little more than the simplest elements of knowledge, yet there was a foundation laid which opened in the mind a desire for the fuller cultivation of the mental faculties whenever opportunities offered. These, however, were but few, and not of the most favorable kind, for the necessities of life made it indispensable that he should be early sent to work, to contribute a little to the family store, then far from abundant; but the grace of God had taught them to be contented with such conditions as God had appointed.

The boy was taken in very early life to the New Connexion Sunday school, where he soon manifested a receptivity of religious knowledge, which clearly indicated a desire for satisfying his mental cravings. The impressions made upon him at the Sunday school were helpful to him in his eager desire for improvement; and from choice, every hour he could rescue from play and the accustomed amusement of boys, he devoted to the earnest, persevering study of such books as came within his reach. His desire for mental food was as strong as that for bodily nourishment, and he was devoted to the pursuit of useful information. Every new fact acquired served to stimulate desire for more, and he felt stronger by every addition made to his store. He resolved to overcome the difficulties arising from his limited scholastic training. His decided preference for the Sunday school, the house of God, and religious people, was in many ways helpful to him in restraining worldly influences, and in furnishing his mind with knowledge of a really useful and enduring kind; in these he ever found delight.

The godly example of his parents, the permeating influence of the teaching of the Sunday school, and the companionship of those who attended the house of God, had a subduing influence on his life; but it was not till he was sixteen years old, that his mind gradually opened so as to see his need of forgiveness by faith in Jesus Christ. At that time he was under the preaching, earnest, pointed, searching, of the Revs. Philip James Wright, Henry Only Crofts, and Abraham Scott. Those devoted ministers did not labour in vain. The Rev. P. J. Wright was at home in a revival, and one of those soul-stirring occasions took place at Stockport in 1836, under his ministry; the revival was extensive and a large number of young people came under its happy influence; one of those was Samuel Saxon Barton, and quite a number of persons about his own age were led at that time to forsake their sins, to accept of pardon through faith in a crucified Jesus, and to begin a really religious life. Young Samuel Barton realised a fulness of happiness in his newly found experience, and his great delight was to be engaged as frequently as possible in such works of usefulness as were within the range of his capacity and opportunity. His love to Christ constrained him to use his best efforts to do good to others, and in the Sunday school, prayer meetings, and in giving exhortations, he found spheres of occupation in which he was happy. Soon afterwards he was made a local preacher, and before he was eighteen years old, he was actively employed in preaching nearly every Sabbath day; God gave him help in the work, and he was made a blessing to many. He had cultivated his mind, and now, with a renewed heart he was able to make himself useful.

His pulpit ministrations were acceptable to the Societies, who saw in the young man abilities capable of a wider sphere of operation ; at that time the New Connexion mission at Belfast, in Ireland, then under the direction of the Rev. William Cooke (afterwards the learned theologian), required reinforcement, and Samuel S. Barton was sent to Ireland, in September, 1839, as a youthful evangelist. He had the inestimable advantage of becoming a member of Dr. Cooke's household, and was associated with him in the work of the Belfast circuit, which then numbered about 280 members. There were two Societies there to which they ministered alternately during 1839-40, and at the Conference of 1841, Mr. Barton being then nearly of full age, was placed in charge of the mission at Priesthill. There he remained till 1842, when he returned to England, and his name disappeared from the Minutes of the New Connexion Conference. His residence in Ireland was an important epoch in his life, the value of which it would be impossible to over-estimate. He was not only indebted to Dr. Cooke for the cultivation of the higher life, but the guidance he received mentally was beyond all price. He gained a knowledge of men and books which added a cubit to his mental stature. Dr. Cooke was fifteen years his senior, a well-read man.

A dark shadow now crossed the path of Mr. Barton. Having resigned his connection with the ministry he had entered, he cast in his lot with the eccentric and notorious Joseph Barker, whose mental delusions led to his expulsion from the same body, but he found many sympathisers, and unfortunately, led four or five thousand Methodists into his mischievous and dangerous opinions, and led them away from God. Mr. Barton was not long in discovering the peril he had placed himself in by the choice he had made, and dreading the baneful effects of heterodoxy, he speedily abandoned Mr. Barker and his adherents, and returned to the Church of his early choice, a decision which gave him and others much satisfaction.

Just at that juncture of unrest, there came to him a gleam of sunshine which was as unexpected as it was welcome. It was the turning point of his life, and the step which determined the whole of his course in after life. He was invited to take charge of the mission, in the Sunderland circuit, of the Wesleyan Methodist Association, and in September, 1844, he entered upon that sphere of labour. He worked the mission for two years with satisfaction, at the end of which, in August, 1846, the Annual Assembly of the Association received him as an itinerant minister of that body on probation, and four years afterwards he was received into full connexion. In 1847, he was removed to the neighbouring town of South Shields, where he remained two years, cultivating his mind, enlarging his knowledge, and working very earnestly as a pastor amongst an appreciative people. During his stay in the north of England, he witnessed the utter discomfiture which Joseph Barker had with Dr. Cooke at Newcastle, in the ten nights' discussion those two champions had before immense audiences; the champion for the truth had a triumphant victory over his erring antagonist and former friend. Joseph Barker was never happy after that contest, till years afterwards he confessed his error to Dr. Cooke, forsook his delusive opinions, and through the prayers of Dr. and Mrs. Cooke, found pardon, and became a humble follower of the Lord Jesus.

At the Annual Assembly of 1849, Mr. Barton was stationed at Burslem, Staffordshire, and thereby came again into the locality of the friends of his early years, amongst whom he was glad to associate, and to whom he occasionally preached. He spent three years in the Burslem circuit, which was made a circuit first in 1849, so that he was the first minister there. A great and extensive revival took place whilst he resided in that place, and some hundreds of persons professed to receive the grace of God during its progress. The minister's heart was rejoiced, the work prospered, and the people were made happy. In 1852 he removed to Liverpool, where his stay was limited to one year. In 1853 he was appointed to the Heywood circuit, and during his residence there, he commenced to use his pen through the medium of the press, and he published in the February and March issues of the *Wesleyan Association Magazine*, a very useful and practical article on "The Working Classes in Relation to the Gospel," in which he manifests his deep sympathy with that large and very important class of the community. He has since made other contributions to the *Connexional Magazine*, and has written sketches of character of deceased preachers for the "Minutes" of the Assembly; in 1884, he did himself much credit by the Life of Robert Bushell, which he wrote and published. But the strength of his pen is best seen in the Annual Reports of the Foreign Missionary Society which he has written for many years and published. These evidence how thoroughly his heart, mind, and pen are combined in furthering the missionary cause.

In 1856 he was stationed in Glasgow, where he remained two years, and he heartily gave in his adhesion that year to the amalgamation of the "Association" with the "Reformers" to form the Methodist Free Churches. His stay in Scotland was limited to two years; in 1858 he was appointed to Manchester, where he again had welcomes at Stockport from the friends of his youth. At the end of three years he was, in 1861, elected President of the Annual Assembly, and appointed to the Rochdale circuit, one of the chief places in the Connexion. The charge which he delivered to the newly-ordained ministers, which the writer listened to, was based on Colossians iv. 17, "Take heed to the ministry;" it is able, earnest, and impressive, and was printed in the *Free Churches Magazine* by request. In June, 1862, his portrait, as President, appeared in the same magazine. Probably one of the heaviest trials of his ministerial life was that of having to take up the portfolio of the Missionary Secretary at an hour's notice, owing to the sudden death, at the Bristol Conference, of the Rev. Robert Eckett. With the help of God, and the encouragement of his ministerial brethren, he undertook that severe responsibility, and for nine years he retained that office, residing in Manchester. One of the first acts of his official life was to find a young man to go out to Eastern Africa, to support Mr. Wakefield in establishing a mission there. At that Conference he met Charles New, enlisted his sympathy and services, and got the Committee to send out that excellent missionary, one of the most efficient their Society ever had. His short life was a very fruitful one, and Mr. Barton has embodied its chief incidents in an interesting Memoir, now out of print. Mr. New published, in 1874, an illustrated edition of his "Life, Wanderings, and Labours in Eastern Africa."

Giving the preference to circuit work, Mr. Barton resigned the office he had held so long to the care of his friend, the Rev. Robert Bushell, in 1871, when he was appointed to the charge of the Manchester Second circuit, where he remained three years, after which, in 1874, he removed to the Burnley circuit. Two years later he went to Littleborough, near Manchester, where he resided three years; and then, in 1879, he accepted an invitation to Leeds. Whilst located there, he was appointed by the Assembly of 1881 one of the delegates of the United Free Methodists to the great Ecumenical Conference held in London. He had to prepare and deliver to that Conference an address on "Methodism: its History and Results." It was a valuable contribution to the literature of the occasion, and it is printed in full in the official report of the proceedings. Mr. Barton remained four years at Leeds, the longest period he had spent in any place as an itinerant minister. In 1883 he accepted an invitation to Blackburn, where he was residing in 1886.

In personal appearance and build, Mr. Barton would make a good typical representative of "John Bull," without any of the brusqueness. He is a kind, genial, lovable man, with a good face, a fine head of black curly hair, a good voice, well under command, an able and effective speaker, his preaching solid and useful, a pastor who has secured the respect and affection of the Churches, and the confidence of his brethren.

John Swann Withington.

[*Born*, 1822 : *Entered the Ministry*, 1842 : *Still Living.*]

YORKSHIRE has been a very prolific source of help to Methodism for nearly a century and a-half, and the town of Hull, or rather Kingston-upon-Hull, has been a large contributor to its membership and its ministry. A century since, the whole district was moved when George Yard Chapel, Hull, was opened, a building with an unpretending exterior, but its capacious interior attracting and accommodating great multitudes of people, who heard from year to year the Gospel faithfully preached, has made it one of the most hallowed spots in England. How Methodism has spread in Hull since that sanctuary was opened, and how Methodist families have multiplied! The parent Society alone, in 1885, reported a membership of 5722, and worshippers in their churches fully 25,000 persons, besides a considerable membership in two or three other bodies of Methodists. The permeating influence of this religious teaching has reached, and been the means of elevating, thousands of families in that important seaport, and in one of those families the subject of this sketch began his earthly pilgrimage.

John Swann Withington was born at Kingston-upon-Hull, 11th July, 1822. He had the advantage of a religious parentage; his father was a Methodist local preacher over fifty years, and the boy's mind took its mould from that of his father. He was not favourably circumstanced in the matter of education, for he had to teach himself all he ever knew, even the mere rudimental learning to spell and read. When he had once acquired the art of combining letters into words, and had realised the pleasure of reading simple tales, the few that were accessible in his early days he never neglected, and was ever improving his mind and extending his knowledge. A mind thus furnished from its own felt necessities acquires and retains what it finds useful, and neglects generally that which serves only to amuse. Few self-taught men have been more successful than Mr. Withington in the pursuit of knowledge, and few have made a more extended use of their researches. This is especially demonstrated in the various subjects on which he has prepared lectures, above thirty in number, on topics of a useful, interesting, instructive, and practical character. He taught himself to speak and write correctly by using Cobbett's Grammar, and Dr. Watts' Logic; from those books he obtained a good knowledge of English, and the science of reasoning. For several years he followed a systematic course of study, including Church History, English, Greek, and Roman History, and theology, and he was throughout his own guide. Such results as followed should encourage young men to effort, who have not had facilities for acquiring knowledge.

By constant attention on all the means of grace amongst the Methodists, his mind was gradually impressed with the reality of the truths he heard preached, and with the necessity of his individual acceptance of those truths. The preaching of the Revs. Henry Fish, M.A., and R. Felvus, convinced him of his need of a Saviour; but his decision to be on the Lord's side was the result of a sermon preached in George Yard Chapel, Hull, by Mr. Bush, a local preacher, then conducting special services there; he came from a Lincolnshire circuit. Having been made a sharer of the blessings of the Gospel of peace, he was impelled to take part in the services of the Church. He became active in the social means of grace; as a mere youth, a boy in fact, he began to exhort others "to flee from the wrath to come;" and, at the age of fifteen years, he preached his first sermon. His youthful mind had undergone some discipline of seriousness previous to his conversion. Three times as a boy he had been in danger of losing his life by falling into the docks, or into the river Hull. Once he was rescued by a sailor with a boathook, when under the water; on another occasion he had gone down, but was seen by an old sailor, who watched for him coming to the surface, when he put his wooden leg into the water, the boy, taking hold of the leg, was rescued. An accident of another kind imperilled his life, but he escaped with only a broken arm; he saw a coach passing down the street, tried to jump on to the centre step, missed his hold, fell off, and received the reward of his daring venture. These serve to indicate the impulsiveness of his youthful disposition, but they resulted in serious considerations and reflections, and were helpful in determining his choice to enter on the better life. Largely the process of conversion was gradual, but it was decisive, and soon afterwards, was practically demonstrated by his beginning to preach in the Wesleyan Methodist connexion.

The minister in the circuit under whose direct personal influence he was brought to be examined, before being placed on the circuit plan as a local preacher, was the saintly and accomplished Thomas Galland, M.A., who showed special kindness to the young man, and gave him what he so much needed in his inexperience,—good counsel and fatherly instruction: Mr. Galland died in 1843. Young as he was, and small of stature, with a very juvenile appearance, yet he had a ready utterance, and a very animated manner both in conversation and in the pulpit; these made him popular as a speaker, and some persons four times his age ventured to think and say there were remarkable gifts in the lad. He was much sought after to deliver addresses in Sunday schools and special sermons. As early as the year 1835, he became one of the advocates of total abstinence from alcoholic drinks, about the time the seven men of Preston started on their remarkable career of self-denial; so that Mr. Withington has been a pledged teetotaller now for more than half-a-century, and but few men have enjoyed better health in consequence. The experience of more than fifty years as one of the water-drinkers is worth something in this age of excessive drinking habits. He also became a politician in his youth, the result of his reading that masterly argument, Adam Smith's "Inquiry into the Nature and Causes of the Wealth of Nations," a work first issued in 1776, and which soon attracted very wide and serious attention in England, France, and America. It ran through nine editions in the last century, and has found admirers, readers, and students, all through the present century. Mr. Withington has said, "From a boy, that work has helped me much in understanding political movements, and prating members of Parliament."

At the age of twenty, Mr. Withington was a candidate for the Wesleyan ministry, which he could have entered, but his adherence to total abstinence was a point which did not meet with the smallest favor at the hands of the Conservative leaders of Methodism of that age. But while this matter was under consideration, God opened a door most unexpectedly, in Cornwall, where, in the extreme west, including Hayle, St. Ives, and other places, quite a number of Methodists had separated themselves from the parent Society on matters of Church polity, chiefly their firm adherence to the principles of total abstinence from intoxicating drinks. To those scattered Christians, in 1842, Mr. Withington became a pastor, and for ten years he devoted himself, with self-denying earnestness, working heroically, and preserving a large number of godly Methodists from falling back into the world. In 1852, at the request of friends, he prevailed on some of his adherents to give up their isolated position, and unite with the Wesleyan Methodist Association, from which time they have formed part of that community, and their pastor has received his appointments from their Annual Assembly. His first circuit, as an itinerant minister, was Tavistock and Devonport, where he remained two years; in 1854 he was appointed to Liskeard,—so that for full fourteen years he was a resident in the far western portion of England, where he was greatly esteemed and beloved.

In 1856 he was invited to the Nottingham circuit; there he remained five years, and in 1861 he was appointed to Rawtenstall, where he had another five years' location. He then had made his influence felt in the Connexion, and he was elected a member on several Committees, and took an active personal interest in all the agencies of the body, especially those connected with education. He subsequently, and for several years, was appointed one of the examiners by printed questions (originated by the Rev. Thomas Hacking), for the more efficient training of the young ministers. He was elected also to the office of Corresponding Secretary, and Connexional Secretary, he assisted in the review department during the illness of the Rev. William Reed, editor, and for six years he was sole editor of the *Free Churches Magazine.* These were some of the positions of influence to which his talents and courtesy entitled him, and which he filled with satisfaction to his brethren. He has been occasionally appointed as a representative member of the body on public deputations, in fact he has for many years been not only a leading public man in their Connexion, but he has represented the advanced class in the ministry. He was the secretary and convener of the committee for preparing and publishing a new Connexional Hymn-book in 1887.

The Annual Assembly of 1866 appointed Mr. Withington to the Bristol circuit, where he remained for three years. He was then in the zenith of his popularity, and deemed a proper subject for one of the sketches of ministers in the *Christian World* newspaper, in 1867, written by the Rev. William Reed; and another sketch of him appeared in the *Methodist Times* in 1868. A few years later, Christopher Crayon (James Ewing Ritchie) sent an eulogistic sketch of him to the *Christian World.* Bristol has long been a famous centre for distinguished preachers, and a minister must be above the average to keep a congregation together in that ancient city: this Mr. Withington did. Three years later, in 1869, he accepted an invitation to London, and he took charge of the large and influential circuit at Stepney, which included large chapels and congregations, and very important interests were involved. At the end of three years he was appointed to another of the leading circuits of the Connexion, that with head-quarters at Lady Lane, Leeds, where he remained four years. In 1872, he was chosen President of the Annual Assembly; for that position he proved himself fully equal, and he maintained the traditions of the presidency untarnished, although it was a year of almost ceaseless toil. In 1873, whilst Ex-President, he was appointed a representative of the Methodist Free Churches (with Mr. John Ashworth, the popular author and missionary to the poor of Rochdale) to the meeting of the Evangelical Alliance, in America. He made all necessary arrangements, but at the last moment other duties prevented him going, and Mr. Ashworth went alone. During the same year, 1873, on 25th May, Mr. Withington preached a sermon in Leeds from 1 Thess. v. 21, which was afterwards published under the title, "Why I am a Trinitarian." This is the only separate publication of his which has found its way into the British Museum Library. From Leeds he removed to the popular visiting place, Harrogate, where he found a congenial sphere, and after that he was called again to a charge in London, at Bellenden Road, Peckham. In August, 1881, he returned to the country, and took charge of the Rochdale circuit, one of the oldest and most important in the Connexion, where he spent four happy, prosperous, and useful years; and in the summer of 1885 he was appointed to the city of Salisbury, and if he remains three years he will complete a half-century of preaching duty. He has been made a blessing to many during the ministry of a single year; to how many will he have been made a blessing by the end of fifty years?

In 1848 Mr. Withington was married, in Cornwall, to Miss Jane Williams; they have had eleven children, ten of whom are living. In 1876 the mind and sympathies of Mr. Withington were deeply moved by the Popish persecutions endured by the Protestants of Spain; and to relieve his own anxiety in the matter, he wrote a lengthy and pleading letter on their behalf to Cardinal Manning, and he received an extended reply from the Cardinal. Both letters appeared in all the leading newspapers at the time, and in a few of them there were leading articles of great earnestness, in some of which Mr. Withington received high and deserved commendation for his courage, ability, and the success with which his appeal had been crowned. He has on various occasions written articles on current topics to newspapers in different localities, as also in Magazines.

It is as a lecturer that Mr. Withington is most widely known to the public. In the circuits where he has travelled, he has instructed and delighted large audiences by his lectures, of which he has prepared more than thirty varieties. These abundantly testify the versatility of his studies in that department. The subjects of his lectures are indicated by their titles, namely: The State of Europe; England and the English; England from Elizabeth to Victoria; British India; The Six Periods of Human History; How Nations Decay; American Slavery; Cromwell, Newton, and Milton; Luther; Bunyan; Wilberforce; The First Christian Martyr; The Electro-Plate Age; Reminiscences of Life; Upholstery of Religion; Discoveries of Science; The

Work of the Sword and of the Pen; The Press, Platform, and Pulpit; The Workshop of Thought; The Influence of Science; Passion against Principle; The Attractive and the Repellant in Society; Town Life; Home; Men and Women of the Future, &c. These indicate sources of real, solid, and useful knowledge, nothing of claptrap, no shams merely to attract an audience. He has also a few others of more recent date, namely: Gladstone, Beaconsfield, and Bright; The Bible and its Assailants; Ritualism the New Route to Rome; Her Majesty's Ministers (the Liberals). Some of these have received very high commendation from the press as well as the public. Mr. Withington was also one of the essayists of the great Ecumenical Methodist Conference at City Road Chapel, London, 1881, of which Assembly he was one of the official secretaries. His essay on "Denominational Literature" has a place in the printed report of the proceedings, a valuable volume. He is also the author of a biographical sketch of the Rev. Robert Eckett, which was printed in the *Christian Commonwealth*, 18th February, 1883. He was asked to write a series of such sketches, but declined to do so. The charge he delivered as Ex-President is printed in the *Free Churches Magazine* for 1873; and in the April issue that year his portrait was published.

By nature, Mr. Withington is a wit and humorist, with a touch of sarcasm. Some of his smart sayings have been preserved, and are before the writer, but there is no room for them in this brief sketch. The reader will be more pleased with a notice of the more sedate features of his mind and disposition, as sketched by the late Rev. William Reed:

> "In the pulpit he is thoughtful and serious, his strength is in calm thoughtfulness and solemn earnestness. His sermons display a beauty of imagery, a propriety of diction, and a subdued eloquence. His aim is to stimulate and train the best minds to the higher attainments of the Christian life. In the pulpit he is a power, and he is one of the most able preachers in the denomination. He has not an imposing personal appearance, being only five feet four inches, but he must be measured by his mind. He has a buoyancy of spirit, sanctified by divine grace, which is very helpful to him. With a tender and pathetic voice, a free delivery, a refined and correct style, never boisterous, he wins upon his audiences. His sermons are arranged and delivered with grace and beauty, and are welcomed by thoughtful and appreciative audiences, and they do the people good. His aim is to make this life brighter and better, and to lead them to expect something much better in the world to come. He is not a copyist, he has a

style of his own. He begins slowly, sometimes hesitates, then warms, and if at liberty, becomes rapid and vehement, always retaining the mastery of his emotions. His imagination is strong, and under its guidance, he borrows from science and art very beautiful illustrations, which are as gems in a garden of fruit and flowers. His discourses are evangelical and practical, such as will both arrest the sinner and edify and strengthen believers."

He makes a bland companion on the domestic hearthstone, on a winter's evening, when the command is given to

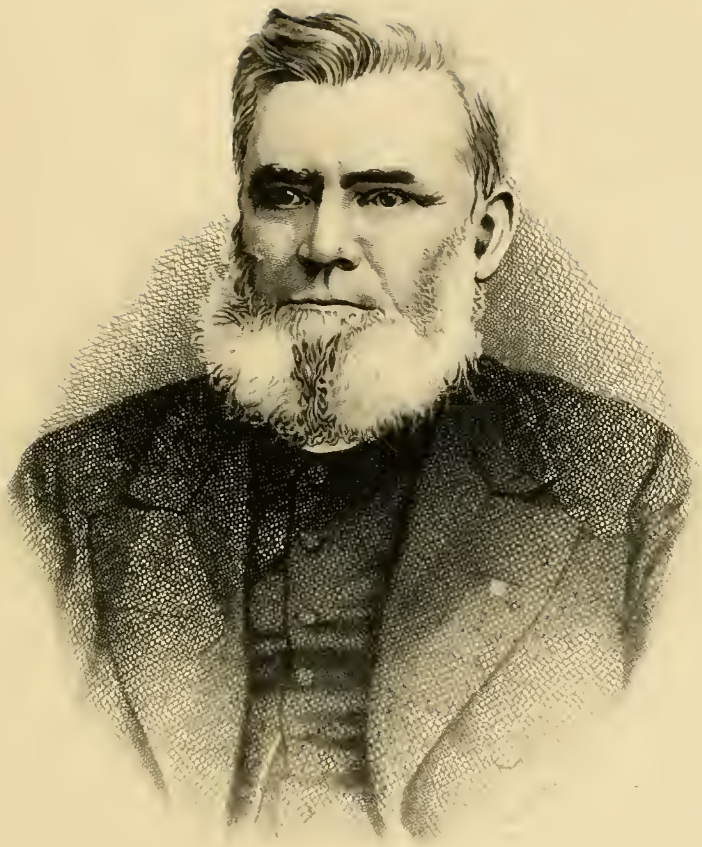
"Stir the fire, and close the shutters fast,
Let fall the curtains, wheel the sofa round,
And while the bubbling and loud-hissing urn
Throws up a steamy column, and the cups,
That cheer but not inebriate, wait on each,
So let us welcome peaceful evening in."

He has been an extensive reader, and thereby has furnished his mind with a great variety of useful practical knowledge. As a preacher he excels; on the platform he is powerful and happy, varying his arguments and appeals with smart utterances of wit, mirth, sarcasm, and scorn, as may fit the occasion and impress the audience. His sprightliness and cleverness give him an almost youthful vivacity, whilst his scanty grey hairs tell of his advance in life. Some of his witty sayings on the spur of the moment have been longer remembered than his most able arguments. The Rev. Matthew Baxter, in his "History of Free Methodism," denominates him "the silver-tongued John Swann Withington," but since that was written he has spoken many "golden words," which his audiences will not let die. The Rev. James Everett introduced him to a committee meeting as "our Saturday," referring to the satirical *Saturday Review*; whilst the reverend and saintly James Parsons, of York, during his retirement at Harrogate, occasionally attended the chapel where Mr. Withington preached, and walked home leaning on the preacher's arm, and thanked him again and again for the comforting words he had heard in his sermon. It was a joy to him to know that he had been the means of adding to the happiness of such an honoured preacher of the Gospel.

Joseph Kirsop.

[*Born*, 1826 : *Entered the Ministry*, 1851 : *Still Living.*]

PRESBYTERIANISM has not often contributed members to the Methodist Society, and one of the exceptions is the family of Mr. Kirsop. Joseph Kirsop, the subject of this sketch, was born in Glasgow, 1st November, 1826. His father was a deeply pious man, regarded as one of the pillars of the Green Street Methodist Church in Glasgow. He was for many years a class-leader; but separated himself from the Society when, in 1844-47, the Rev. Peter Duncan, superintendent of the circuit, robed himself in gown and bands, without the consent of the leaders' meeting. The action of Mr. Duncan was censured by the Conference and forbidden, but Mr. Kirsop, sen., was permanently lost to the Wesleyans. Mr. Kirsop's mother was a Presbyterian, a member of the Church of Scotland, which she left at the Disruption of 1843, and identified herself with the heroic band which then formed the Free Church. Some of her relatives were Presbyterian clergymen, and one, Dr. William Nixon, of Montrose, occupied the Moderator's chair, in the Free Church Assembly. For the well-ordered system of the Presbyterian Churches, Joseph Kirsop, being accustomed to their worship, has had a life-long respect; but, from a very early age, he repudiated the Calvinistic theology taught therein, and when quite a boy, he had a conviction that absolute predestination could not be true.



REVEREND JOSEPH KIRSOP.

Thomas C. Jack London & Edinburgh.

Good and cheap education has long been easily accessible in Scotland (as it is now in England), and Joseph Kirsop went through the ordinary branches of good Scotch schools. He was a successful pupil, and carried off some of the coveted prizes, which he has preserved to the present time. At a later period he joined the classes under the Rev. B. J. O'Loghlin, who taught Latin and Greek to young men, and for a short time he was a private student at the University, when he had the Rev. Thomas Newton, an Association minister, as a companion; they also attended together the elocutionary class of Mr. Duncan, an instructor in the art of reading with emphasis and propriety.

Mr. Kirsop was converted in his youth, and at about the age of twenty, he joined the Wesleyan Society, just the period when his father was leaving that body. He commenced to labor in the Sunday school, and was soon afterwards appointed the superintendent of a school then recently opened at Bridgeton, a suburb of Glasgow. In that work he had special delight, and he has ever since taken pleasure in addressing the young. Soon afterwards, he was put on the preachers' plan. Unfortunately, he came into collision with the ministers of the circuit, on the temperance question. A branch of the Liverpool Union of Total Abstainers was formed in Glasgow, and he was chosen secretary. That was a breach of Methodist law, the society not being approved by the Wesleyan Conference; and when the next circuit plan appeared, Mr. Kirsop's name had *disappeared*, without any trial, or reason assigned to him. That action of the minister, taken solely on his own authority, excited much animadversion. In 1849, two new ministers came to the circuit, when Mr. Kirsop's name was again placed on the plan; but, as he sympathised with the three ministers who were that year expelled by the Wesleyan Conference, he attended a public meeting held in Glasgow, when the Revs. J. Everett, and William Griffith, delivered addresses, Mr. Kirsop being on the platform. At the next meeting of the preachers, a resolution was carried, that if six of the local preachers who were named would withdraw their sympathy from the expelled, no further action would be taken; if not, they would be also expelled. They all declined to give any pledge which should fetter their freedom as Christians; so they were cut off from the Methodist body as local preachers. Separate services were at once established, to provide for the religious needs of those who were then expelled and many others, and Mr. Kirsop was appointed both a class-leader and local preacher, his services being very acceptable to the people.

The new Society thus formed, desiring to have a minister settled amongst them, invited Mr. Kirsop to be their minister. He accepted the position, and in 1851 was set apart for the work of the ministry. A new sphere of life and duty now opened to him, in which his mind and disposition were in full sympathy; he enjoyed the work, and the people appreciated his services. He spent two happy and useful years in his native city, amongst the friends of his youth, and was satisfied that the choice he had made, to be a minister of the Gospel, was a right one. He had to study and work hard to provide sermons for the same congregation so frequently, but he realised the help of God, had the confidence and help of the people, and began his ministerial career with the blessing of God.

His second circuit was North Shields, to which he removed in 1853. He laboured there for four years, South Shields being also included in his sphere of duty. He there made the personal acquaintance of the Rev. James Everett, and had frequently to preach before him. At first he felt it to be a severe ordeal to preach before the author of "Wesleyan Takings," and other well known and popular works. He never found him a cavilling or captious hearer; he could be a severe critic, but that disposition did not manifest itself towards his ministry. He afterwards became acquainted with the Rev. William Griffith (with whose extreme opinions he did not sympathise), but he learned to venerate and love him for his many excellences. In the Shields circuit he enjoyed the valued friendship of Mr. and Mrs. Joseph Green, and the memory of the latter, now in heaven, is a source of sacred joy.

The amalgamation of the Association and Reformers took place in 1857, when Mr. Kirsop was appointed to Leeds. In consideration of his six years' novitiate, he was received into full connexion in the United Methodist Free Churches, at their first Assembly. Shortly afterwards he married the younger daughter of Mr. and Mrs. Charles Pearson, whose family circle formed a really happy Christian home, and the blessedness of that home she has exemplified in her own domestic circle. In Leeds, Mr. Kirsop formed the acquaintance of some of those Methodists who, in 1827-28, resisted the action of the Conference on the organ question, and who formed the Protestant Methodist Connexion, one of whom was Mr. Matthew Johnson, one of the most clear-headed and kindly-disposed Christians he has ever known. In Leeds he acquired much information about the history of Methodism, which has been of great service to him. Three years later, in 1860, he was located in the Surrey Street circuit, Sheffield. In that town he met with some old Methodist families, with whom he had very interesting and instructive conversations. He found Methodism to be a great power in the town, and their own Society in a prosperous condition, helped by some godly, laborious, intelligent, and generous laymen.

At the Annual Assembly of 1862, Mr. Kirsop was elected Finance Secretary, an office which he held for two years, when it was included in the Missionary Secretaryship, and Rev. S. S. Barton was separated from circuit duty to undertake both positions. Mr. Kirsop was stationed at Rochdale in 1862, a circuit which stood at the head of the Connexion, and the duties of which were of a most responsible kind. He enjoyed the fellowship of the good men he met there, and rejoiced at the prosperity with which God had blessed the Society. He had satisfaction in witnessing the good work done by John Ashworth in that town.

Having spent three years in the principal circuit in the Connexion, there was only one higher privilege, that was to some, a residence in London. At the Assembly of 1865 he was appointed to the Fourth London circuit, and located in the south-eastern suburbs of the metropolis. During his residence there, Manor Chapel was built, chiefly through the energy of Mr. G. S. Knight. That chapel, then outside London, has since been built around, and has proved to be a great success. He was a member of the Book-room Committee for the four years of his residence in London, and two of those years he was Corresponding Secretary of the body, which meant writing a thousand letters annually, in addition to his own circuit duties. These heavy responsibilities he cheerfully undertook for the many advantages a residence in the metropolis afforded, but they prepared the way for failing health. In 1869 he accepted an appointment to Louth, a rural circuit, but a very arduous one, with many country places, necessitating long journeys by night after preaching. By the end of the second year, his health so far failed, that he could not remain there, and gladly removed to a small and quieter circuit at Yarmouth.

With many attractions for health, Yarmouth promised to him the relief he absolutely required. The climate proved most beneficial to him, his health soon began to improve; but the church was in a struggling condition, burdened with considerable debt. The friends there were kind to their pastor, and as he gained strength, he set on foot a scheme whereby the sum of £500 was raised to reduce the debt; that amount being realised, infused new life into the cause. Better days dawned, a succession of good appointments were made, and Great Yarmouth has risen from being one of the weakest Societies to a position of entire independence. They were three happy years Mr. Kirsop spent at that eastern seaport, and they were followed by three years in the delightful old city of Norwich, the capital of the county, with its abounding churches, and vigorous Nonconformity.

In 1875, during his second year's residence in Norwich, he was elected President of the Annual Assembly, and he won golden opinions by the way in which he conducted the business. In 1876 he delivered the charge to the newly-ordained ministers, which was printed in the *Free Churches Magazine* for October and November, 1876. In 1877 he removed to Over Darwen, where, at the end of two years, he was able to say that he had neither seen an unkind look, nor heard an unkind word, from any one in the circuit. In 1879 he accepted an appointment to Manchester, where he remained three years, and was elected secretary, and a member of the managing body of the College for training young ministers. He assisted in raising a fund by which the debts on the college buildings, and on the current account, were liquidated. In 1881 he was chosen one of the representatives of the Methodist Free Churches, to the great Ecumenical Conference held in London. His voice was heard only once in that gathering; on the fifth day he delivered the Invited Address on "the Relation of Methodism to the Temperance Movement," which occupies four pages in the official report of the proceedings. The Assembly of 1882 appointed Mr. Kirsop to West Hartlepool, and whilst there, he saw two circuits happily reunited, and he took a leading part in that judicious action. At the end of three years, in August, 1885, he was removed to Northwich, Cheshire, where he now resides.

During his busy Connexional life, he has taken an active part in most of the movements tending to the extension of the cause, and to its consolidation. In 1862 he was chosen a member of the Connexional Committee, which directs the affairs of the Church between each Annual Assembly. Ashville College was purchased during the year of his presidency, and he was chosen a trustee and a life governor. There the sons of ministers and laymen receive a high-class education: the college is a great success. He was one of the originators of the Free Methodist Temperance League, and is a member of its executive. He has great aptness for business, has a special knowledge of the history and laws of the body, and with a good memory, he can often render important service in all Connexional affairs. He is distinguished as a committee man more than as a debater in the Assembly, where he seldom speaks at any length. As a preacher, his forte is rather to edify than arouse, but he does both. In doctrine he is firm on the Methodist platform of John Wesley.

Literature has been one of Mr. Kirsop's favourite pursuits; few Free Methodist ministers have used the pen more freely or frequently. For many years his name has appeared on the pages of the *Free Churches Magazine* as a contributor of sermons, essays, or biographies. He has issued some separate publications which have commanded large sales. In 1866 he contributed a forcible paper on "Denominationalism." At the suggestion of the Rev. John Mann, that was followed by a paper on, "Why am I a Free Methodist?" of which about twenty thousand copies have been sold; that pamphlet fully and clearly answers the question. That was followed by a stirring reply to the inquiry: "Why am I a Total Abstainer?" of which ten thousand copies were speedily in circulation. His love for the temperance cause is about equal to his love for Methodism, and few can surpass him in either. He has learned to sing from music at sight, he loves the study of music, and when the new Book of Chants and Supplemental Hymns was issued, compiled by the Rev. M. Miller, he wrote and published two able and useful articles on psalmody. Subsequently, at the request of the Book-room Committee, he prepared a Tune Book, in which was a tune adapted to every hymn in the Free Methodist Sunday-school Hymn-book. Mr. George Oakey, Mus. Bac., revised the harmonies. About the year 1877, Mr. Kirsop issued a plea for a new Connexional Hymn-book, which formed two articles in the *Magazine*. The collection in use was formed in haste, at a time when there was but little information available on the subject; it was a good book a quarter of a century since; the study of hymnody has received an immense impulse since then, and vast stores of good new hymns are now available, which were not in existence when Messrs. Everett and M. Baxter prepared their book. Mr. Kirsop determined to make himself master of the subject, and he paid a visit to the writer to examine a large collection of Charles Wesley's original hymn publications. The proposal for a new collection was postponed for several years, but a recent Annual Assembly appointed a Committee of eleven to prepare a new book. A new Sunday-school hymn-book will be its companion. Mr. Kirsop has given much careful attention to the preparation of both these works. He also took an active part in preparing the new Service Book now in use in the Connexion. In 1879, Mr. Kirsop published a work entitled, "The Last Sayings of our Lord; an Exposition of the Words uttered by Jesus on the Cross." It has been favourably received by both the press and the public, and has been described as "thoughtful, scriptural, and eloquent—orthodox and trustworthy." Two thousand copies were soon disposed of, and the work is out of print. In 1885 a new book written by him was issued by the Book Committee of the body; its title is, "Historical Sketches of Free Methodism." Besides giving a lucid sketch of the origin of their Church organisation, it describes very graphically all the details necessary to a full understanding of what Free Methodism really is. The author, whilst maintaining his own preference for the distinctive principles of their body, asserts his own admiration of the Wesleyan body as a religious institution. He has a strong aversion to the notion of pastoral supremacy, and as ministers and laymen have been equal in the councils of the Free Methodist body from its formation with no evils resulting therefrom, he hopes to see the same liberty enjoyed, at no distant day, by all the branches of the Methodist family, including the parent Society. Mr. Kirsop wrote a pamphlet on Lay Representation in the Wesleyan Conference; he described that act as "a just concession, but not a full recognition." He desires to see the ministers and laymen sit and act together through the entire proceedings of every Conference, as they do on equal terms in the general Conferences of America, and in all the Conferences of the Methodist branches in England. Mr. Robert Teare, of Lynn, sent a copy of Mr. Kirsop's pamphlet to the leading men in the Wesleyan body, and others, and bore part of the expense. Mr. Kirsop contributed about forty articles on Free Methodism to Bishop "Simpson's Methodist Cyclopædia"; and the Essay on "Wesley and Whitefield," in Dr. J. O. A. Clark's "Memorial Volume," was written by him. His portrait appears in the *Free Churches Magazine* for April, 1876; the one which appears in this work represents him as ten years older, both good as likenesses.

This record of literary efforts indicates great activity of mind, and diversity of pursuit,—history, controversy, theology, poetry, music, each in turn occupying his close and careful attention, with some useful results as the practical outcome from his researches. Instruction and information have been the main points he has aimed at, whilst many writers have no higher aim than amusement and entertainment. A minister who can thus employ both tongue and pen, with one to speak and the other to teach, leaves a double mark on the age in which he lives; one made with the living voice, and one to survive and to instruct when the tongue lies silent in death. Happy is it for that man who has the ability to write, and does so in a way that shall be a blessing to people who may live in future generations.

* * *

Robert Bushell.

[*Born*, 1827 : *Entered the Ministry*, 1851 : *Died*, 1881.]

ROBERT BUSHELL was one of those earnest God-fearing men who compress, within a comparatively short career on earth, a large amount of good and useful work. All at work and always at work was one of the practical mottoes of his life, even from early boyhood. With him, doing good in some form was a necessity of his existence, and his efforts in that direction were very largely owned and blessed of God, during every period of his public life as a minister of the Gospel.

He was born on 30th April, 1827, at the little rural town of Chipping Norton (a place of some 3300 inhabitants), and had Methodist parents whose consistent Christian life did much to lay a good foundation in the mind of their boy. He attended a Wesleyan day-school and Sunday school, where he obtained the elements of knowledge, both secular and religious, which enabled him, from very early life, to be useful on a wider scale than falls to the lot of most boys. He had a fairly good day-school teacher who had made his pupils write plainly, spell correctly, read carefully, and cipher easily, and he believed in the power of the cane to advance these accomplishments. Robert Bushell's success was seen in the fact, that when only eight years old, he was able to keep his father's books, and make out his bills as a tradesman. In addition, a poor man, a country carrier, who could neither read nor write, intrusted young Robert with his book-keeping, which the boy did gratuitously, and felt honoured by the office. There was seen the germ of character which grew and was found of great service in his after life-work. He was religiously impressed in very early life, was soundly converted to God at the age of thirteen, and soon afterwards, the idea possessed his mind that he should be a Methodist preacher. He joined the Wesleyan Society, and became a teacher in the Sunday school, where he found some boys so ignorant, that he opened an evening school, at the age of fourteen, and taught the lads something of what he himself knew, without payment.

When he had to select a business, the choice was left to himself, and his mind was so thoroughly religious, he said he would be the same trade as Jesus, so he was apprenticed to a carpenter, and the master he selected to teach him was one of the superintendents of the Sunday school, for whom he had a high regard. He made progress in his business, but took care to cultivate his mind at every favourable opportunity, for the thought of being a minister never left him; so he read the works of Wesley, Watts, Locke, Richard Watson, and others likely to be of service to him. At the expiration of his apprenticeship, his natural ambition prompted him to leave the country, and come to London, having such a knowledge of his trade as justified him in so doing. He arrived there in 1849, and joined himself to the Hinde Street Wesleyan Society, where his talents were soon discovered, and the superintendent, the Rev. Dr. Beaumont, examined him for admission on the plan as a local preacher. He was only twenty-two, a young man of strong sympathetic nature, and a devoted Methodist. But there was a testing time before him, for the agitation was reaching its climax which resulted in the Wesleyan Reform movement, and Robert Bushell was warned to keep aloof from the agitation, or his prospects of entering the ministry might be blighted. He was led to look carefully at the matters in dispute, and of his own free will took the side of the reformers. For some time there seemed to be no prospect of his entering the ministry amongst the Wesleyans, but to his intimate friends he often said, "If God intends me to preach He will open my way to do so." He had strong faith on that point, and his confidence was not misplaced.

In the year 1851, in the town of Wisbeach, 220 members had been separated from the Methodist Society: they had no pastor, nor religious ordinances. They advertised for a minister. Robert Bushell replied to the advertisement: on learning particulars of their being really a Church without a pastor, he accepted their invitation, gave up his business, sold his tools, and having only six sermons to begin with, became the shepherd over those people on a stipend of £60 a-year. He was so convinced that the call to preach was of God, that he entered on the work determined to succeed. He was a stranger amongst strangers, but there were some good local preachers amongst the members, and they worked together in great harmony, seeking only to preserve those in Church fellowship, and to add to their numbers. They had five preaching places in the circuit, and in Wisbeach they held preaching first in an old theatre, then in a public hall. The work prospered all around. In the year 1852 Mr. Bushell married a Methodist young lady, Miss Emma Clarke, and they helped each other in the work of God. Seven years Mr. Bushell continued his labors in that place, during which period he travelled as a preacher 17,000 miles, preached 1700 sermons, saw the membership increase from 220 to 456, and his stipend was raised from £60 to £160. He was the only minister there for five years, at the end of that period he had a colleague. The seven years' pastorate ended, he had several invitations to other places, but he selected the East-end of London for his first change in the ministry.

Robert Bushell had a great love for London. He saw its great opportunities for usefulness, and longed to share in them in a larger degree than during his business career; in selecting from three invitations he chose that of the East-end of the metropolis, having Stepney, Bethnal Green, and Poplar, as centres of operation. The Reform element was very strong in that locality, and he was himself one of its warm advocates from choice, and made sacrifices for its advancement. He saw that Reform was a passing and changing element, and that permanence and prosperity were not the outcome of strife; so he held back the ardent aspirants, and found them better occupation in seeking the good of souls, and the people soon lost sight of other matters in the joy of spiritual prosperity. During his residence in East London, the "Association" and "Reformers" having amalgamated in 1857, the united Churches soon afterwards held their first Missionary Meeting in Exeter Hall, when Mr. Bushell was the secretary of the London district. The meeting was a grand success, and brought much commendation to its managers. Year by year, from 1858, for five years, Mr. Bushell toiled unceasingly in the varied agencies of the Church, and during that period the members increased from 1168 to 1603, and the finances advanced from £300 to £500. The progress was clear, and a source of much thankfulness to God; and when he accepted a call to another circuit, his East-end friends gave him a valuable gold watch and much thanks.

He selected Chelsea as the centre of his next operations; the district around extending for many miles. He there found some valuable coadjutors, especially the brothers Messrs. John and Thomas Cuthbertson, and some able local preachers. Aided by a willing and liberal people, sixteen new chapels and schools were erected in the circuit. The Missionary Society was greatly promoted; the members were increased from 723 to 1118, and the finances raised from £280 to £500 per annum. In addition to his own Connexional duties, he preached and spoke for the Sunday-School Union, and for other benevolent enterprises, and made a permanent friend of Pastor C. H. Spurgeon, whose varied Church works found a willing and cheerful promoter in Mr. Bushell. Mr. Spurgeon invited him to take part in the opening services of the Metropolitan Tabernacle, and his speech is printed in the official report of the proceedings. On leaving the Chelsea circuit in August, 1868, his friends presented him with a desk, dressing case, timepiece, and about £60 in money, with an illuminated address, as a mark of affection and esteem.

At the Annual Assembly of 1868, Mr. Bushell accepted an appointment to the Hanover circuit, in Sheffield, one of much toil, considerable importance, and responsibility: he laboured with his usual acceptance and success. There was a steady increase in the membership and finances, and an advancement was made in all the agencies of the Church. Mr. Bushell had responsible Connexional duties to perform, which prevented him doing all the pastoral work he desired, but his colleague, the Rev. John Thornley, relieved him of much concern on that head. At the end of four years, the Assembly made Mr. Bushell a Connexional officer, and in 1872 he was elected General Missionary Secretary, a position for which he was naturally qualified; by careful study of the entire mission field, he had specially fitted himself for the secretaryship and general management of the mission work. Never was man more happy than in the midst of the enthusiasm of the great missionary anniversary, and the reports which he prepared and read for many years were models of clearness and compactness: the audience was never wearied with them. He made dry figures as interesting as any man could do, and he had a most happy and pleasant way of putting them before an audience. In 1869 the Assembly elected him Secretary to the Connexion, so that practically, the correspondence of the home circuits and the foreign missions passed through his hands. He performed these duties with so much satisfaction the first year, that he was again placed in the double responsibility in 1870. Such hard mental labour was too great a strain for one man, but Robert Bushell did not mind this so long as he had physical strength for the work. In addition to these duties, he had calls to preach in all parts of the country; and preaching was his delight. He seldom left a pulpit without receiving an invitation to come again soon. His pleasant and vivacious manner of address made him a special favourite in giving addresses to children. Indeed, his happy countenance and genial smile made sunshine wheresoever he went, especially in the family circle.

The last nine years of his life, from 1872, he devoted entirely to the missionary cause. He worked with both hands earnestly, and indeed head, hands, and heart were entirely devoted to the glorious cause in which he felt such deep interest. Failure formed no part of his creed; the first word before his mind in every enterprise he took in hand was SUCCESS, and he lived to realise it almost daily. But the strain proved to be too great for a constitution far from robust. Under his direction the missionaries increased from 40 to 53, the members from 5552 to 7332, and the income from £7980 to £11,029. Under the pressure of work in the cause of God his health broke down completely. He suffered much in body uncomplainingly for many weeks, and died in great peace, 22nd November, 1881, aged fifty-four years. His body was laid to rest in the General Cemetery, Sheffield, where also rest many other devoted followers of the Lord Jesus Christ, awaiting the resurrection of the Just, who have lived by Faith in Christ. The brief record of his life and work which is printed in the Minutes of the Annual Assembly for 1882, closes with these words: "The character he formed, the life he lived, the work he did, will for years to come make his name in our denomination to be better than precious ointment."

It is a fact which is most creditable to Mr. Bushell, that although he began life as a working man, and entered on the ministry with a stipend of only £1 a-week, he was able to leave in his will the sum of £184 to the Ministers' Superannuation Fund, and a like sum to the Mission Fund, which the executors of Mrs. Bushell paid in July, 1884, shortly after her death. This indicates great self-denial.

Edward Boaden.

[*Born,* 1827 : *Entered the Ministry,* 1849 : *Still Living.*]

THEOLOGY and law are studies which do not generally harmonize : they are not kindred subjects, and are not often found in combination. There are men who are powerful as pleaders both at the bar and in the pulpit. The two pursuits do not generally run in parallel lines, but some eminent lawyers have been distinguished preachers. In legal practice as well as in the Gospel, Edward Boaden has had successful experience. Beginning his life on his father's farm, the toils of which were beyond his strength, he turned to the study of law, in which he soon excelled ; by the call of Providence he was next found in the pulpit, in which he did efficient service ; and finally he was made financier of his Church.

Some three miles south of Helston, in Cornwall, stands Treloscan Farm-house, in which Edward Boaden was born, 1st May, 1827, a May flower, the second son and fourth child of his parents ; he received his father's name. He had a loving, pious, tender mother, who taught him to pray in infancy, and whose sweet smile he never forgot, though she passed from earth to heaven in July, 1831, when Edward was only four years old. The habit of daily prayer which his mother taught him, he has continued almost without intermission ever since. Her precious memory has been a bright light on his path all the days of his life. He loved his mother, and prayed to God that he might again see her after her death. God answered his prayer; his mother, with a departed infant sister, came to him one night in a dream, and she brought the light and joys of heaven with her. A second mother was afterwards added to the home, whose life was brightness and purity. She also was called away the same year, but her gentle spirit left its impress on Edward's heart and life. A pious elder sister then took charge of the family. Edward feared God as far as he knew Him, and worshipped with the Methodists. He had a strong prejudice against the Methodist Reformers of 1835 for some time. Hearing of some excitement at the "Association Chapel" at Cury, curiosity got the better of his prejudice, and he went there and heard John Harley preach, a young man of zeal, power, and piety. The chapel was crowded, prayer and hallelujahs resounded all around, and the sermon was soon interrupted by stricken penitents crying for mercy: it was a Cornish revival in full flow in Cury chapel. His young heart was touched with the heavenly flame, and a fulness of joy in Christ took possession of him. He called Mr. Harley his spiritual father, and the two never lost sight of each other. Mr. Harley's health giving way, he retired from the ministry, and entered into business, in which he was successful, and he died Mayor of Rochdale, in 1883, when Mr. Boaden was again his companion, and the boy-convert became the sympathising minister of a dying pilgrim.

At the age of eleven, Edward Boaden joined a Society class in the Methodist Association; the year following, 1839, he signed the teetotal pledge, and he ever afterwards thanked God for both. His temperance kept him from temptation, and the class meeting was the agency for strengthening his faith, deepening his experience, stimulating his zeal, and developing his sympathy. As a boy in Christ he knew no fear; he found access to the most notorious sinners in the parish, and entreated them to give up intoxicants, and "flee from the wrath to come." He took part in prayer meetings; and at the age of fourteen, he delivered his first public address—a temperance speech—in Cury chapel. Those early efforts were owned by God as the instrument to reform and convert some who were reprobate; some of his boyish companions were led by him to Jesus, and formed a band of young Christians.

His mother's family were all well educated; two of her brothers were schoolmasters, and one of her sisters was his first teacher; afterwards her brother William stored his mind with useful knowledge. Amongst his school-fellows were two brothers; one became a solicitor, the other the Rev. Bryan Dale, M.A., Sion Church, Halifax. His school-life was unintentionally short; affairs at home caused him to stay there, and he began to work on the farm; but having much leisure, he followed out his school studies, and made good progress, feeling his need of knowledge, and liking reading and study; yet having a full share of rural sports and pastimes, shooting being his favourite amusement. He found in his father's library the "Pilgrim's Progress" and "John Nelson's Journal": Nelson of Birstal was far more his hero than Nelson of Trafalgar. He luxuriated in old Methodist Magazines, and he cultivated a taste for poetry. Music and poetry occupied most of his leisure hours; he learned to play with skill on the violin, the clarionet, and other instruments, and he began to compose tunes and short pieces for his own use, which were valued by his musical friends. He joined a teetotal band at Cury, and was so occupied with music, that his father thought it would become the only pursuit of his life; it proved a snare to him, and led him astray from God. Soon afterwards, in his eighteenth year, an accident brought him into a serious illness, which led to heart searching, and he called aloud to God for a restoration to the divine favor. In the crisis of his illness he prayed most fervently, and when hope of recovery seemed gone, he dreamed that he saw a shepherd of benign countenance, who presented to his view in succession three texts which he read: "Thy soul shall be saved:" "Thy sins are forgiven:" "Thou shalt not die, but live." Instantly the scene changed; the shepherd pointed to a bridge, across which was suspended the words, "This is the way, walk in it." A burst of exultant joy followed, the divine favor was restored, and recovery began immediately: as music had betrayed him, he gave it up. His recovery was slow; that determined him to give up farming also.

He had asked permission to engage in some lighter employment, but had been denied; now, however, his father yielded, and gave a reluctant consent to his leaving home for other duties. On 14th April, 1845, he entered the office of Mr. F. James, solicitor, Helston.

Here he found congenial employment, with short hours and much time for study; his mornings and evenings he devoted to mental and spiritual culture, reading Doddridge's Rise and Progress, Baxter's Saints' Rest, and other books of that description, studying systematic theology, and occasionally writing verses. Some of the latter came into the hands of Mr. James, himself a poet, who encouraged Mr. Boaden in that study, and lent him helpful books in that line. Pleased with his clerk, Mr. James treated him as a son, and received him as a member of his family for months together, and at those times he was desired to conduct family worship. In 1848 Mr. James lost his health. His illness was serious, and continued long, and from it he died in January, 1849. He declined to see any minister except once; his clerk had access to him at all times, and to his prayers and pious readings he paid great attention, and responded to his prayers. In November, 1847, Mr. James was elected Mayor of Helston. Times were bad, work scarce, and bread dear, so that some rioting followed, which it was feared could only be quelled by force. The strain was too great for the mind and sympathetic heart of the mayor, and some of his duties were relegated to Mr. Boaden. One case he visited was that of a highly-educated maiden lady who was really in want. She was known as "Tammy Cornish," but that name hurt her dignity. For using it in her presence Mr. Boaden gave almost mortal offence, and he was long in removing from her mind the feeling of affront, but in this he succeeded, and he rendered her all the aid she required without hurting her feelings.

Mr. Boaden had not qualified as a solicitor, but he had a good knowledge of the business and of the clients, so that Mr. James left him in possession with offices and books at his command, and thereupon Mr. Borlase, a young solicitor, and he agreed on terms of partnership for mutual advantage. In 1846, Mr. Borlase, then an articled clerk, was engaged with others—Mr. Boaden being one of them—on work for the West Cornwall Railway, which had to be finished by a given date. There was little rest day or night. Before Mr. Borlase could complete his portion of the work he broke down; no one offered to help him but Mr. Boaden, the only professed Christian in the company. His aid was accepted, and the work was done in good time.

Mr. Borlase never forgot that act of kindness. When Mr. Boaden entered the ministry, they corresponded with each other. Mr. Borlase died early, and a letter from his friend Boaden enlightened his mind as to the way of salvation when on his death-bed.

At Helston Mr. Boaden joined a Methodist Society class, took part in prayer meetings, was a teacher of the senior class in the Sunday school, and at the age of nineteen was appointed a class-leader. Soon afterwards he began to exhort, then to preach. His first sermon was preached in 1846, at Bowgyhere. Subsequently he and another young man went together to conduct services, at the last of which they both preached forty-five minutes. At that time, feeling his need of information, Mr. Boaden rose at four in the morning to study, and retired at ten at night. The Rev. William Reed, being then the minister at Helston, gave Mr. Boaden much help, welcoming him into his house at six in the morning for the mutual study of Greek. It was at Mr. Reed's request that Mr. Boaden wrote his first sermon; the text was, "What seekest thou?" (Gen. xxxvii. 15). He did not consider that he was called to the ministry, and his first efforts discouraged him exceedingly, until one Sunday, at Breage, he preached a sermon prepared with much care, which seemed to him to complete his discouragement. He told Mr. Reed so, who, to cheer him, said he had been at Breage since, and nearly all he met in the Society spoke of that service of Mr. Boaden's as "a time of special visitation." In 1848 the Rev. John Wesley Gilchrist took Mr. Reed's place in the circuit, and wisely directed him in his studies; in June, 1849, he joined with the quarterly meeting in giving him a hearty recommendation to the Assembly as a minister on trial. It was a great struggle for Mr. Boaden to consent, but he yielded, and in August, 1849, was sent as a home missionary to Gosport, with a salary of £45—not a cheering prospect. Having to preach three times weekly to the same people, he had to be constantly making sermons, most of which he wrote out in full. He afterwards trained himself to speak extemporaneously, and from that time, and through the whole course of his ministry, he never in the pulpit used a manuscript, nor even brief notes. The Mission was in a most discouraging condition, and he felt strongly disposed to give up the work; but reading the Lives of David Stoner and William Bramwell, his spiritual life was quickened, and his faith increased. Among the members of his class was the wife of a Roman Catholic. He visited their home, but did not oppose the man's opinions, speaking kindly and plainly to the wife. The man was taken ill, and on being asked if the priest should be sent for, he said, "No; send for Mr. Boaden." Visits were paid, and the man gave evidence of trust in Christ alone for salvation. A rule of the Religious Tract Society, that every tract should have so much of the Gospel in it as to tell the sinner the way to the Saviour, became a rule with him for his sermons. He spoke simply and earnestly; and a poor fish-woman, who happened to attend his week-night service, with baskets of fish on her arms, found pardon.

In 1850 he was removed to King's Lynn, where he found another drooping cause; low in its members, finances, and hearers. By the grace of God he resolved to raise it. He preached four and five times a-week, visited from house to house, superintended the Sunday school, and laid his all on the altar of service, taking no recreation. The work prospered, but the penalty was broken health, and the foundation was laid of years of suffering and weakness. Necessity compelled him to hold every office in the circuit, and when he appeared with an unusual certificate at the Annual Assembly of 1851, he was asked who was chairman of the quarterly meeting, and secretary, and circuit steward, to each he replied, "I was," and amidst much laughter his certificate was allowed. His salary then was £50, of which he had given £15 to help the cause.

His next circuit was Worcester, to which he went in 1852. It was a pleasing contrast to his former one, but no spiritual life was discernible amongst the people. Improvement came slowly, till in a prayer meeting, one night, a young man called aloud for mercy. Returning to his lodgings by a quiet path that night, Mr. Boaden almost leaped for joy, and praised God for a sign of prosperity,—one soul saved! He was helpful to the religious life of the Rev. Alfred Jones, who became President of the Annual Assembly in 1885-86: he was the youth named; Mr. Boaden was the means of his reunion with the Church from which he had been temporarily estranged. At Worcester he rose early, read much, preached earnestly, worked hard, visited the people, and took care of his health, and the work of God prospered there. He visited by rule, seeing six families every day; praying, reading, and speaking of God in each family, spending ten or fifteen minutes in each visit. This became the method of his pastoral work. While at Worcester he presided at a public meeting, one of the speakers at which delighted in sallies of wit. Mr. Boaden was invited to sup with the speakers, and was forced by their humorous remarks to be on the defensive. He was put upon his mettle, and kept up the contest till three o'clock in the morning. On his way home conscience smote him, he felt he had gone astray, and resolved to avoid all such conduct in future. He kept his resolution, going rather to the extreme of gravity, which, however, has since been moderated. A friend in Worcester told him he planned his discourses well, expressed his thoughts clearly and forcibly, but did not sufficiently apply the truths he preached. He knew his weakness there, and though his applications have since received more attention, that is a weak point with him, and he regrets it.

The Annual Assembly of 1854 promoted him from a home missionary to a probationer for the itinerancy, at a salary of £60 a-year, and appointed him to a London circuit. That change brought him into personal contact with many excellent Christian families, and secured for him valuable friendships he has ever since retained; his experience was enlarged, and he witnessed many conversions. In that circuit he had the happiness of seeing the Wesleyan Association and the Wesleyan Reformers working on one united plan, as one circuit, a prelude to the amalgamation of 1856-57. He greatly appreciated a residence in London, and delighted in its advantages, but his labours there so prostrated him, that for seventeen years afterwards he never knew what a day's really good health meant. Indeed, personal ill-health and family affliction have been the burdens of his life. His own personal sufferings and prostration were great, added to which six funeral processions moved from his doors within twelve years, and medical charges and nurses amounted to £300 in that period. In 1854 Mr. Boaden married Miss Johnson, of Lynn, a lady who excelled as a Sunday-school teacher. In her senior class there were sixteen scholars, all of whom, by her means, were won to Christ. He remained two years in London.

In 1856 he was stationed at Sunderland, and he had a two years' residence there. God blessed his ministry there, and many are now bound for glory who then began their Christian course, one of whom is now a Wesleyan missionary. In 1858 he was received into full connexion, with Messrs. W. Beckett, R. Bell, M. Miller, and John S. Withington, and that year he succeeded his friend the Rev. W. Reed, at Northwich. In that circuit he devoted himself earnestly to personal dealing with young persons and others, and this never failed to yield precious fruit. During his stay there his father died: the good man was disappointed that his son did not become a farmer, but he once said that he would rather have a son a good Methodist preacher than have him king of England. His wish was gratified in that respect. His next circuit was Liverpool, on which he entered in 1861, following the Rev. John Peters, one of the ablest administrators in the Connexion. The cause in that town was low, the chapels few and small, and badly situated. The membership was then 438, and during three years the Society lost 400 members by removals, but at the end of that term the membership had risen to 540. He was superintendent, and had James Barker and Andrew Crombie as his colleagues. The lay helpers were true to principle, hard-working, and benevolent.

In 1864 Mr. Boaden was stationed at Rochdale, where his early friend Mr. John Harley was the circuit steward. The same year he was appointed Connexional Chapel Secretary, the duties of which were light; the total income being only £175. He had no premonition of what was soon to follow. In 1849, when he left the law he thought he had done with it for ever. He often found his legal knowledge helpful in making and proving wills for his friends, making out residuary accounts, and glancing at chapel deeds, all done gratis. His appointment as Chapel Secretary required him to refresh his mind on legal matters, by the difficult cases which came under his consideration. Three years afterwards, removing to Manchester, he found his ministerial duties and the secretariat too much for his strength. The uncertain tenure of many chapels, and the encumbered state of others, gave him much trouble and anxiety. He saw the urgent necessity of a loan fund to assist in meeting and settling these difficulties; and, encouraged by a few wealthy laymen, he set himself to collect £10,000, and before the end of July, 1870, that amount was guaranteed, the result of extensive travel and urgent personal pleading. At that time he lost the brightness of his home by the death of Mrs. Boaden. The Assembly in August voted him £50 as an acknowledgment of his services. Of that sum, £20 went for nurses, &c., and £30 to the new Fund, in the name of his late wife and their children. Whilst he was in Manchester he assisted in founding the Theological Institute; in 1871 he had to examine the first candidates for admission. Soon after the death of the Rev. James Everett, he purchased his valuable library and museum for £300, given in sums of £25 each by twelve gentlemen, and both were presented to the college aforesaid. In March, 1878, he married Miss Standring, of Rochdale, sister-in-law to his friend John Harley.

He came to the Annual Assembly in London, in 1871, with mingled feelings and a deep sense of bereavement, but these were somewhat diverted by the unexpected and spontaneous action of his brethren in electing him their President. It came upon him as a surprise; he would have avoided the office, but could not. He was so overcome as not to be able to give any address when taking the chair. His location that year was Haslingden, whence he removed in 1872 to Darlington, in both which circuits he had a young man as assistant. When he was President, the health of his friend the Rev. Matthew Baxter failed, and he seriously thought of going out to New Zealand as his successor, but the Rev. S. Macfarlane came forward and accepted the appointment. The charge which Mr. Boaden delivered to the newly ordained ministers, at the Assembly of 1872, was printed in the *Free Churches Magazine*, and some copies were printed separately for circulation amongst friends, having the title "The Christian Minister, his Character, Call, and Commission." It is a pamphlet of fourteen pages 8vo, and is Mr. Boaden's only printed publication. He has good abilities for authorship, and once thought of joining literary circles, but his health was not equal to the extra effort.

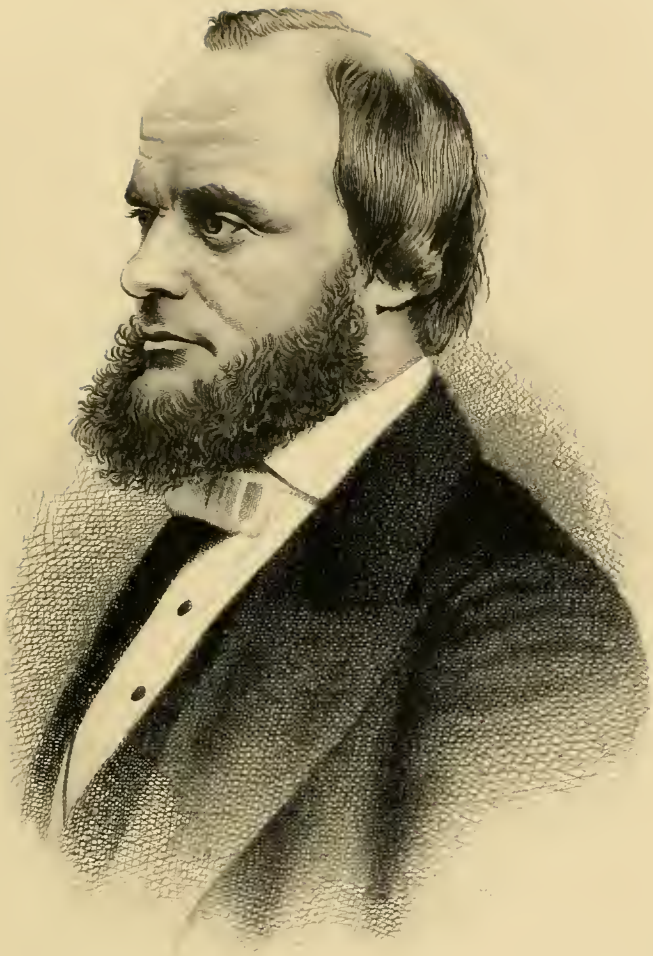
Ordinary ministerial duty was Mr. Boaden's delight, but the care of the churches financially was pressed upon him so urgently, he had to consider which must be given up. His colleagues in departmental work settled the difficulty, and in 1873 he was designated to the offices of Chapel Secretary, Secretary of the Ministers' Superannuation and Beneficent Fund, and Secretary and Treasurer of the Preachers' Children's Fund; on those several duties he entered in August, 1874, and he has held those posts of responsibility and trust ever since. At first he took up his residence at Harrogate; but in October, 1884, he found it more convenient for his numerous journeys to reside at Cheetham Hill, Manchester, to which place he then removed. Some years ago his active and observant mind discovered another weak point in Connexional agencies, and, taking counsel with some wealthy laymen, he was able to establish the Mission Chapel Extension Fund, which, by pre-arrangement, was successfully introduced to the Annual Assembly by the indefatigable Robert Bushell. In 1875 Mr. R. Ellis and he together purchased the Ashville estate at Harrogate, which has, with the consent of the Assembly, become a Connexional College for the education of the sons of both ministers and laymen. It also has been a success educationally, morally, and religiously, and has been enlarged. In 1882 it was resolved to raise a Thanksgiving Fund to recognise the silver-wedding of the amalgamation of 1857. The Revs. R. Chew, E. Boaden, and W. R. Sunman were appointed secretaries to arrange for carrying out the noble proposal of raising £30,000. In 1883 Mr. Boaden was chosen the general secretary; it has involved immense labour, but at the Assembly of 1885 he delighted the Representatives by reporting that the sums raised and guaranteed amounted to £32,300.

Such is only a brief outline of the life-work of a man of God always in feeble health. Methodists have usually followed the leadings of Providence; and the record of his life affords evidence that its various changes have been indicated by divine direction.

Richard Chew.

[*Born*, 1827 : *Entered the Ministry*, 1847 : *Still Living.*]

RAMSBOTTOM, in Lancashire, is one of the small towns which cluster around Bury, and ecclesiastically it is considered part of that rectorial district. It is four miles north of Bury, and nine from Manchester, is designated a village with over 4200 people; the church there being a modern structure, and the clergyman a perpetual curate. Methodism has existed in that locality more than a century, and Free Methodism has had its adherents there nearly half-a-century. The origin of Free Methodism was the dispute which arose in 1834-35 between the Rev. Dr. Warren (who then resided in Manchester), and the Methodist Conference, on the question of forming a Theological Institution, one branch of which was soon afterwards erected at Didsbury in that locality. Sympathy with Dr. Warren led many Methodists around Manchester to side with him, and for doing so they were separated from the Society. Ramsbottom was the residence of the parents of Richard Chew. Richard was born there, 2nd February, 1827, and was taken to worship with the Methodists. He was a scholar in their Sunday school, and though only eight years old when the trial and expulsion from the Connexion of Dr. Warren took place, he heard enough said about the matter to arrest his attention. His Sunday-school teacher was one of the seceders from the parent Society in 1835, and Richard following his teacher, became a



REVEREND RICHARD CHEW

[illegible] Jack London & [illegible]

scholar in the school established by the seceders, and afterwards he was chosen to be a teacher.

In early life he was the subject of religious impressions, and by his continuance at the services of the sanctuary at least every Sabbath day, those impressions were deepened under various sermons he heard preached, and at length, in 1844, at the age of seventeen, he was savingly converted to God, and at once joined the Wesleyan Association in his native place. He cheerfully laid himself out for usefulness in the Church, and being of a naturally staid and serious disposition, the snares and temptations of the world had less attraction for him than they would have had on a more volatile disposition. He was encouraged in his efforts to do good; at about the age of eighteen he began to preach, and his name was put on the plan as a local preacher. His sustained piety, intelligence, and readiness of utterance, rendered his services very acceptable to the villagers amongst whom he was appointed to preach, and two years afterwards, in 1847, soon after his twentieth birthday, he was recommended as a young minister on trial for the itinerancy in the body to which he belonged, and ever since the summer of 1847 (nearly forty years) he has devoted his time and best energies to the work to which he was then called.

He left home at the invitation of the Church, and had his first appointment to the town of Cheltenham. He entered upon his new sphere of duty with a deep sense of the responsibility of the office, and his own personal insufficiency; but trusting in God for guidance, he began with a purpose to succeed, not to be discouraged by small difficulties, and to this end he adopted and pursued a systematic course of reading and study. The education he had received was chiefly of a private nature, but he had been a diligent student from the time he understood the value of knowledge, and now that the culture of his mind was a pressing necessity, he devoted himself earnestly to the study of the best books he could command, and during the year he spent in his first circuit, he laid the foundation of that acquaintance with theology and kindred branches of knowledge, which has contributed largely to his reputation as an able minister of the New Testament, and an efficient administrator of the affairs of the body to which he belongs. He has taken a prominent part in nearly all the movements tending to extend and consolidate the influence of the Connexion, such as the abolition of the former system of Home Missions, the establishment of the Superannuation and Beneficent Fund, the Theological Institute, and Ashfield College. His prudent demeanour from the commencement of his ministerial life gradually gained for him the confidence of those amongst whom he lived; and his subsequent career has fully borne out the indications of talent and usefulness, the germs of which were discovered in the early days of his ministry.

His second circuit was far away in the south-west of England, at Launceston, in Cornwall. The new surroundings, a new race of people, and quite a different class of commercial pursuits, each presented to his mind and observation objects for study, and he there acquired a freshness of illustration and information which he made subservient to the work in which he was engaged. He gave indications that the north of England had his preference, and after the two years he spent in Cornwall, all his subsequent life, excepting one year, has been spent north of the metropolis, either in the Midlands or the far north; indeed, he has passed fourteen years of his ministry on the banks of the Wear and the Tyne. Leaving Launceston, he was appointed, in 1850, to the city of Worcester, there he remained only one year. At the Annual Assembly of 1851 he was removed to the metropolis, when London was in its highest state of holiday excitement, owing to the recent opening of the first great Exhibition, or the World's Fair as it was called. There were gathered representatives, living personages dressed in their native costume, from every nation on the earth, and no one could move about in London at that time without learning much that was new, interesting, and useful; and in those surroundings the young and active mind of Mr. Chew was constantly exercising its receptive faculties. He remained in London only one year, the climate being too relaxing for him; it was to him a year of ceaseless instruction. He was then received into full connexion.

In August, 1852, he had his first appointment on the banks of the Tyne; his location was Sunderland. The Rev. James Everett had taken up his residence in the neighbouring town of Newcastle, and Mr. Chew had much pleasure in forming a personal acquaintance with a man so eminent in literature, and distinguished in various other ways, he little thinking at that time, that in some twenty years afterwards, he would have to be the biographer of the learned antiquary. During the winter months of 1853-54, the Nonconformist ministers in Sunderland arranged and delivered to the working classes, in the Lyceum of that town, a series of ten lectures. The fifth lecture was entitled "The Lamp and the Light; or, Reason and Revelation," and was by Mr. Chew. The whole series was printed in a volume of 340 pages, and Mr. Chew's lecture occupies forty-eight of those pages. As his first literary production by the press, it is a clear evidence of the writer's ability as a logician, a reasoner, a critic, and a theologian. After spending three happy and prosperous years in Sunderland, he was invited to take charge of the circuit formed by North and South Shields, places almost adjoining the town he had left. He entered upon his duties there in 1855, and remained four years in that charge, preaching to large and appreciative congregations, and endearing himself to churches who knew the value of his pastoral services. During his stay there, the amalgamation took place between the Association to which he belonged and the Wesleyan Reformers to which Mr. Everett belonged, and who had, undesignedly, been made the leading spirit a few years previously. Mr. Chew recognised the good which would follow the reunion, and he was not slow to give in his adhesion thereto.

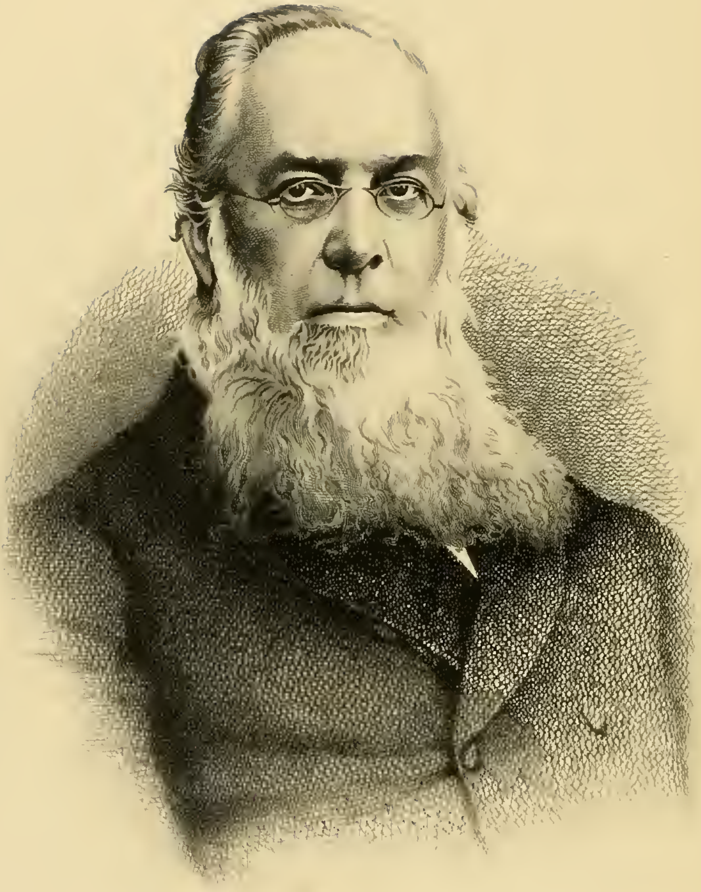
Becoming a member and minister of the United Methodist Free Churches, his brethren in the ministry marked their appreciation of his talents and piety by appointing Mr. Chew, at his next removal, to the chief circuit in the Connexion—that of Rochdale—at which place the reunion was consummated in 1857; there Mr. Chew went to reside in August, 1859. His shrewd common-sense and manly independence, combined with a gentle and conciliatory deportment, secured for him a kind reception, and they were recognised by his brethren by their placing him in Connexional offices of trust and responsibility. His residence at Rochdale placed him in very close proximity to his native place, and he had the joy of renewing some of the early acquaintances of his youthful days, and of occasionally preaching to his friends at home. He spent three prosperous years in that circuit. In 1862, he was removed to Norwich, and in that eastern district of England, he found a different class of mind, dialect, and occupation, to what he had previously experienced. There he had a three years' location, and, in 1865, he again returned to the north, and was located in "cannie Newcastle." His sympathies harmonised with those of the people, and he felt more at home with the hardy and strong-minded men of that district. At the Annual Assembly of 1866 he was appointed Connexional Secretary, the arduous duties of which office he discharged with great ability. That was only the anticipation of the still higher honour awaiting him, for the Assembly of 1867 elected Mr. Chew its President. He had not sought the office, he had not desired it, but in obedience to the wishes of the Assembly he accepted the position. He was described at the time as "a man of excellent business habits, a good preacher, and a very effective platform speaker. Neither imaginative nor impassioned, he addresses himself chiefly to the intellect and heart of his hearers, and he endeavours to reason them into an acceptance of his conclusions; a good debater, skilful in argument and in replying to opponents; very analytical, not emotional, but his clearness and perceptions are generally admired. He has a philosophical mind, though he but seldom speaks on abstract questions; but when he does so, it is in terms which can be readily understood. In public life he manifests much caution, but he holds his convictions with firm adherence, and he makes no secret of those principles of religious freedom which he has firmly held all his life, and it has been said of him, that he would rather burn at the stake than deny what he holds to be the truth. He possesses much Christian simplicity and sincerity. He never seeks to accomplish his objects by a tortuous policy, nor aims at an unmerited popularity by giving forth as his own the thoughts and words of other people. His demeanour is grave; he is not harassed like some men by a too plentiful endowment of humour, but he has a tendency to irony of which his friends have a compelled consciousness. In the pulpit he is always serious, and frequently solemnly impressive." Such was the description of Mr. Chew during the year of his first presidency.

He spent four years at Newcastle-on-Tyne, and the people would have been glad to have retained him a longer period, but he had other invitations pressing for acceptance, and in 1869, he yielded to the entreaty of his friends in Sunderland for a second residence amongst them, and there he again remained three years. In 1872 he had an urgent invitation to preside over the Hanover circuit in Sheffield, where he had a hearty welcome accorded to him, and found genial friends and admirers for four years, preaching to large and respectable audiences, amongst whom he was the means of doing much good. There were other distinguished preachers in the town, but Mr. Chew was esteemed as second to none of them. He remained four years in that circuit, and during that period he wrote and issued from the publishing house of Hodder & Stoughton, "James Everett: a Biography," an octavo volume of 562 pages, with a portrait. In the preface, dated Hanover House, Sheffield, November, 1874, Mr. Chew says, "The work he has performed was not self-imposed: he undertook the duty at the earnest request of those who felt a deep interest in the perpetuation of the memory of Mr. Everett. He acknowledges that the work is somewhat controversial, but as his subject was compelled in later life to enter that field, the author of his life was obliged to follow him there, but he was not conscious of having been betrayed into any improper feeling or unworthy motive. Justice to memory and fidelity to facts were his guiding principles in writing." A large edition of the book was printed, but they were soon all bought, and the book has for some years been scarce. It may be proper to mention here, that Mr. Everett's colleague in the said controversy, the Rev. William Griffith, died in 1883, and Mr Chew, by request of the Annual Assembly, wrote an account of the life of that minister. It is entitled, "William Griffith: Memorials and Letters," with a portrait; an octavo volume of 250 pages. In his preface the author says, "It is not strictly a life, details are not preserved, and no journals were kept, so the aim has been to portray the man by making him his own artist. His letters reveal his inner self, his thoughts, and real character. They deal with matters of controversy inevitably, but differences of opinion need not generate unfriendly feelings. The author does not concur with all the sentiments of Mr. Griffith, his object being to let his subject speak for himself. He hopes the memorials will strengthen those principles of religious freedom, and stimulate those manly and Christian virtues which were so prominent in the life and character of

William Griffith." The book has received much commendation from the Methodist and other papers. The portrait of Mr. Chew which is in this work is the best one taken of him.

In 1876 Mr. Chew was appointed to the Burton-on-Trent circuit, where he remained five years, a longer period than any of his previous locations had been. He then accepted an invitation to the First Lincoln circuit, and he is now remaining his fifth year in that city; the foundation deed of the Free Methodist Churches permitting ministers to stay as many years as the people may desire, subject to annual appointments. The year 1881 was a memorable one in Methodism: owing to the first Ecumenical Conference of that body, held in London, in September of that year. It was a delegated assembly, and representative of all the branches of the Methodist family. In order that the Free Methodists might be well represented, the Assembly of 1881 re-elected Richard Chew their President, and sent him to the Conference as their chief representative. He was appointed President of the Ecumenical Conference on the eleventh day of its sittings, when the subject of foreign missions was considered; and he had in the afternoon to make the solemn announcement of the death of Mr. E. Lumby, one of the representatives. He was one of the speakers on the "Possible Perils of Methodism": he said that the great difficulty in the question was—where do innocent amusements end and vicious amusements begin? His remarks were judicious and practical. Those who have had the opportunity of hearing him preach and speak, readily accord to him that he has a well balanced mind, a sound judgment, and a ready way of making himself understood, as well by the poor and unlearned as by the many numerous intelligent and educated people who have usually formed a considerable portion of his audiences. What was said of Cassius long ages since may be correctly said of Mr. Chew:—

"He reads much;
He is a great observer, and he looks
Quite through the deeds of men."



REV. MARMADUKE MILLER.

Marmaduke Miller.

[*Born*, 1827 : *Entered the Ministry*, 1852 : *Still Living*.]

THE scholastic profession has been a fruitful source of supply for good preachers of the Gospel; as much in the Church of England, as amongst Presbyterians, Independents, and Methodists. Scores of persons who learned the art of communicating knowledge as schoolmasters, have extended their sphere of operation by entering the pulpit; and hundreds of others whose desire to preach was gratified, but who could not thereby gain a livelihood, have enlarged their income and their usefulness by becoming teachers of youth during the week. The subject of this sketch began his business life as a manufacturer in his father's factory; he then adopted the scholastic profession, in which he had gratifying success, until he was called by the Church of his choice to a higher vocation as a preacher of righteousness.

Marmaduke Miller was born at New Basford, near Nottingham, 14th August, 1827. He descends from a good Methodist stock: his father and mother were both class-leaders, they in their turn were the children of Methodists, so the connecting links go back to the days of Mr. Wesley. He was trained religiously, and accustomed to the worship of the sanctuary from infancy. The instructions, example, and prayers of his parents have been a precious inheritance, and they were blessed by God to the leading, in quite early life, of their son to the Saviour. At the age of fourteen he yielded to the strivings of the Holy Spirit, and gave his heart to God. He was educated at the Academy of Sampson Biddulph, one of the best then in Nottingham: he was a Wesleyan local preacher, and one of the most influential men in that Society. He was next apprenticed to his father to learn the lace trade, but he disliked business, and longed for employment more congenial to the intellectual disposition of his mind. To this his parents gave reluctant consent, and he became an assistant teacher in a school, in his twentieth year, first in Nottingham, then at Appleby, in Westmoreland, and at Haverfordwest, South Wales. His mind was quickened by the changes of scenery in his several abodes, and by study he augmented his store of knowledge. In teaching others he found much pleasure, and for eight years he devoted his energies to scholastic pursuits: they were the preparation for those higher duties for which he was qualifying himself by careful reading. After much persuasion on the part of friends, and much hesitation and diffidence on his own part, at the age of nineteen he consented to have his name entered on the plan as a local preacher, but being exceedingly shy, he failed to take the appointments given him for nine months. At length, urged by those who knew his capabilities, he gathered courage enough to make one attempt, and he preached his first sermon, at the age of twenty, in 1847, in his native village. A village it was then, but it has now become a place with about 10,000 inhabitants. His first efforts in the pulpit were so acceptable to the people, that they were soon after repeated, and met with so much favor in the Wesleyan Methodist Association, of which he was a member, that he was selected, in 1851, to go to Darlington as a supply, in place of the Rev. W. Roberts Brown, whose health had failed. For fifty years Mr. Brown loyally served in the ministry of the Methodist Free Churches. In the autumn of 1884 he went to New Zealand to visit his son, the head-master of the Grammar School at Christchurch. He preached in that place on Sunday, 25th April, 1885, on the loving kindness of God, and on the following Saturday he died of pleurisy: he was seventy-two. The Rev. M. Miller wrote the sketch of Mr. Brown's character and work for the Minutes of the Assembly, 1885.

In 1851 Mr. Miller commenced an entirely new sphere of life.

Business he had relinquished, teaching he had exchanged for preaching, and in each of these changes he had realised a higher joy. From Darlington he was sent by the Connexional Committee to Tavistock, in 1852, when he was admitted on trial as an itinerant minister; there he remained two years, and had to make new sermons weekly. For that purpose, the facilities he had enjoyed as a teacher in acquiring knowledge, were very helpful to him, and he made good use of the works in theology which came within his reach; he resolved to succeed in his sacred calling, and to achieve success, meant hard work and perseverance. The two years he spent at Tavistock were useful ones both to himself and the people to whom he ministered. From that circuit he returned to Darlington in 1854, and remained there two years; his former labors had been held in pleasant remembrance, and his longer residence there strengthened the affections of the Society towards him, although so young in the ministry. At the end of his stay he was received into full connexion.

In 1856 he was appointed to the Lever Street circuit, Manchester, and from that time his popularity beyond his own denomination is to be dated. He became known not only as a preacher of more than usual ability, but also as a lecturer of graphic descriptive power, and ready, forcible, eloquent utterance. One of his lectures at that period, "On the Wit and Poetry of Hood," was published, and had a wide circulation. It abounds in thoughtful reflection and fine touches of humor. His closing sentence shows his estimate of Hood's work: "Let us ever think of him with esteem and affection. He was a true poet, and a genial humorist, a genuine man, a thorough hater of cant, pretention, and imposture, a lover of truth, beauty, and goodness; he has taught us to pity the suffering and unfortunate, and to look with charity on those who have been wounded in the battle of life. He waged war with falsehood, stood strong for the rights of manhood, sympathised with the wrongs of womanhood, and helped on the cause of brotherhood." His career as a lecturer was nobly commenced, and continued with a rare courage and success. Few Englishmen have gathered larger audiences in the lecture hall, and very few have been more successful in winning and keeping the attention of the working classes.

From Manchester, Mr. Miller removed, in 1859, to Heywood, a small town only a few miles westward. There he had a congenial sphere of labor, and the three years of his location at that place increased his popularity, and he was often called away to other places to preach and lecture. During his stay there, he was recalled to Manchester to deliver a lecture to the Young Men's Christian Association, on "John Calvin," which was printed in "The Popular Lecturer." The lecture demonstrates the ability and honesty of the author, and is a very thoughtful and candid life of the great Reformer. The Nonconformist Association in Manchester arranged for replies to a series of lectures by Churchmen, on "The Utter Inefficiency of the Voluntary System;" by that Association Mr. Miller was requested to deliver the lectures. He also delivered two lectures in reply to Dr. Hume, in the Birmingham Town Hall, in 1862, by invitation of the Birmingham Nonconformist Association. These were published, and form a compendious embodiment of facts, a forcible argument, and a skilful rejoinder to an opponent.

In August, 1862, Mr. Miller was again recalled to Darlington, and there he went for the third time in ten years, a strong evidence of the high estimation in which he was held by the Society there. His popularity was great, he was in demand in many localities, and at every Assembly he had to say "No" to various applications made to him by representatives for special services. His many friends in the town gave him a hearty welcome, and he enjoyed four happy, useful, and prosperous years there. His public labors in various parts of the country were abundant, and his health was spared to him that he might devote all his energies in doing good. When the American War between the North and South commenced, Mr. Miller was an ardent sympathiser with the North, and he became one of the first vice-presidents of the "Union and Emancipation Society," which had its head-quarters in Manchester. In most of the large towns in England he lectured before vast audiences, and ultimately he published his lecture in a pamphlet of 48 pages octavo. At the end of that fearful conflict Mr. Miller visited America, and was amazed at the abundance of the resources which he saw there. He was privileged with an introduction to the New York Methodist Episcopal Conference by Bishop Matthew Simpson. He afterwards preached in the principal

Methodist churches in New York and Washington. What he saw and heard during that visit more than justified his conduct in delivering lectures against slavery, on behalf of the North, during the fierce struggle of 1862-64. On his return to England he resumed the subject, and prepared another Lecture on "America, as Seen at the Close of the War." That he delivered in Manchester, Huddersfield, and other places. It was published at the Connexional Book-room, and had a large sale. It placed the then all-absorbing subject in a clear light before the public.

Among the friends of the artisan and industrious classes generally, Mr. Miller has been said to be one of the wisest and most faithful. He has always taken a deep interest in their welfare, and has devoted much time to seeking their improvement and elevation. He has never pandered to their whims and fancies, or flattered them by fulsome words with no practical meaning. He has never endeavoured to set them against the classes above them. In 1864 he gathered a large number of working people together in Darlington, and gave them a lecture on "Work and Wages; Co-operation and Strikes," which contains much practical wisdom, and most wholesome counsel. He inculcates on all working men industry, sobriety, and self-respect; showing them on what grounds they are entitled to the esteem of others, and how they can forfeit that esteem. He condemns strikes, and shows, by reference to past struggles between masters and men, how disastrous they have been to both parties, especially to the men themselves. In that department of our social economy Mr. Miller's pamphlet will always have a value, and it should be kept constantly on sale. The four years he spent at Darlington were amongst the most memorable in his life.

In 1866 Mr. Miller was called to a somewhat new experience. He was invited to become the pastor of the Wesleyan Free Church at Huddersfield. It was one of the most important Societies which arose out of the disruption of 1849. When the amalgamation took place in 1857, between the Wesleyan Association and the Methodist Reformers, that church stood aloof. In 1866 they were not prepared formally to join the Methodist Free Churches, but there was a large Society in prosperous circumstances, and they could maintain the best minister they could obtain. Mr. Miller was solicited to accept the pastorate. When the matter was laid before the Connexional Committee, they recommended the Annual Assembly to appoint Mr. Miller on special conditions, which were mutually accepted. During six years he retained the pastorate of that church, and labored there with great comfort and satisfaction. When he left the church for another sphere of duty, a purse containing 200 guineas was presented to him, and in addition, plate and other things to the value of £60. He retained his place in the ministry of the Free Churches, and succeeded in persuading the church to give in its adhesion to that body. He had served the office of Connexional Secretary at the Annual Assembly, an office for which his business talent, tact, urbanity, and kindliness pre-eminently fitted him. He was also one of the examiners of the studies of home missionaries and ministers on probation.

The distinguished public services he had rendered to the Connexion for some years pointed him out to his brethren as a fitting chairman for the Annual Assembly, and, in 1868, he was raised to the presidency. He had not coveted the office, it had for him no attraction, but he yielded to the wishes of his brethren. His attachment to the principles of the denomination to which he belonged was strong and abiding, but he was no bigot. He had a love for all good men, and was ever ready to take his part in the various religious movements of a Catholic character, for which this age is distinguished, and to aid all missionary and other meetings which aimed at the spread of the Gospel of Christ. In those meetings he has delivered powerful and impressive addresses. The year of his presidency was marked by his special activity in discussing the questions of the time. "The Union of Church and State, and the Origin of Church Property" came under consideration, and a controversial discussion was held on the subject, which consisted of four lectures, delivered in the Gymnasium Hall, Huddersfield, between November, 1867, and 4th February, 1868. The lectures were published in a volume. The first, by Mr. Miller, was entitled, "The Political Objections to the Union of Church and State;" the second, by the Rev. G. G. Lawrence, M.A., incumbent of St. Paul's Church, Huddersfield, was entitled, "The Political Advantages of the Union of Church and State." Next came Mr. Miller's "Political Aspects of the

Church Establishment," and Mr. Lawrence closed with a lecture on the first title given above. They were two able combatants, but the strength of the argument was with Mr. Miller. During the same year Mr. Miller, under the auspices of the Salford Liberal Election Committee, delivered a lecture, first at Manchester, then at Salford, and other places, "On the Disestablishment and Disendowment of the Irish Church." That also was published in an octavo pamphlet of twenty-seven pages. The case was made very clear in favor of the Act, and the wide distribution of the tract would greatly help to bring about the same result in England and Wales. Still further, it may be remarked, has Mr. Miller adapted himself to the circumstances of the times, and first gathered, then disseminated, information on important public questions. Under the auspices of the Manchester Nonconformist Association, on 5th December, 1871, in the Free Trade Hall, Manchester, he delivered a lecture, which was afterwards published with the title, "Church Property: Whose is It?" Again, in May, 1877, he read a paper on "The Present Condition of the Establishment," at the Triennial Conference of the Society for the Liberation of Religion from State Patronage and Control. These several subjects indicate very clearly the views entertained by Mr. Miller on the questions of Church and Dissent. His discussion with the Rev. G. G. Lawrence, M.A., had in it no personal animus, the subject was freely considered on its merits; and the two combatants remained friends.

In 1872, on the retirement of the Rev. William Reed from the editorship, Mr. Miller was appointed his successor in that responsible position, and Vols. XV. to XIX. of the *Free Churches Magazine* were edited by him with unusual vigor and ability; his portrait forms the frontispiece to the volume for 1876. Vol. XX. was under the joint-editorship of Mr. Miller and Mr. J. S. Withington, the latter having been appointed editor in August, 1877. Mr. Miller left London for Manchester, where he has resided ever since, and labored to the utmost of his strength. In 1884, through physical infirmity, he was compelled to retire from the full work of the ministry.

It may be proper to state that shortly before leaving London, in 1877, Mr. Miller had a pressing invitation to accept the pastorate of the Tottenham Court Road Chapel. Several eminent Congregational ministers were wishful to see him settled there. The stipend was the pew rents, which for three years realised upwards of £800 per annum. There was really no obstacle in the way of his acceptance of that offer; but on mature consideration, and after much prayer, he selected to remain a minister in the body in which he was born and brought up, and where he believed divine Providence had placed him. This circumstance is referred to in the resolution passed by the Annual Assembly in 1884, which is as follows:

> "That this Assembly deeply regrets to hear that Brother Marmaduke Miller finds himself physically unable to discharge the duties devolving upon a circuit minister, and in complying with his request to be permanently superannuated, it desires to record its sincere sympathy with him in his affliction, and also its high appreciation of his personal virtues, his great gifts, and eminent usefulness as a Christian minister, his self-sacrificing devotion to Free Methodism, his able and faithful occupancy of the highest offices of the Connexion, his valuable contributions to the literature of the denomination, and his powerful advocacy of the principles of religious freedom and equality."

For upwards of twenty years Mr. Miller has been a member of the Executive Committee of the Liberation Society, and has done much important work for it in the way of lecturing and speaking at public meetings. He has thought it to be his right and duty to take part in the discussion of questions relating to the nation's welfare socially and politically. Few men have more fully considered and more thoroughly mastered the national problems which have occupied his mind and pen, and his published statements will be an honor to his judgment and memory for generations to come.

In the prime of his life, Mr. Miller was personally described by one who knew him well, as "of average stature, well-built, inclining to corpulency, with a fine, well-balanced head, dark hair (since silvered with age, and a flowing white beard), broad, benevolent features, eyes sparkling and beaming with kindness, and occasionally with humour. He possesses a good voice, and his action and gestures in preaching and speaking are free and effective, though occasionally a refined ear may detect a provincialism in his words. Altogether, he is a genial, large-hearted, intelligent, earnest, godly minister of Jesus Christ."

William Hardy Cozens-Hardy, J.P.

[*Born*, 1806 : *Still Living.*]

DOMESDAY BOOK is a record of all the lands and tenements in existence in England in 1066, when William I. the Norman, called the Conqueror, took possession of this country, and distributed the property amongst his military followers. In that book mention is made of Leringaseta, a domain and residence situated in meadow lands on the river Ler, on the northern border of the county of Norfolk, which was granted by the Conqueror to the Duke of Buckingham, who then built a church, which has a round tower, in which are three bells with memorial inscriptions on them. That place is now called Letheringsett, a northern suburb of the town of Holt; it is delightfully situated in a fine, narrow, winding valley, the country is undulating, hilly ridges rise gradually to the extremity of the prospect. In the early part of the nineteenth century the hills were barren, but William Hardy, Esq., to whom a large part of the parish belonged, crowned them with a judicious distribution of single trees and plantations, giving new and rare beauties to the scene. He also erected a new mansion, of Grecian architecture, in which massive columns formed an attractive feature; he made a park-like enclosure, adorned with tasteful gardens, and plantations diversify the scenery; he also built a tunnel underground for convenience of access to the garden. Few country estates are more delightfully situated, or so well watered, as the river Glaven and two other rivulets pass through the gardens. There is a drive of three miles round the domain, principally on the hills, from which there are numerous fine views. Mr. Hardy also built three bridges over the river, two private and one public. He also greatly improved all the property on the estate. Such is a brief account, by the historian of Norfolk, of the residence and its surroundings, of the gentleman whose name is at the head of this sketch, and whose long services on behalf of Free Methodism have made Letheringsett Hall a household word in the denomination. He devoted himself to the cause of Free Methodism at the beginning of the movement, and he has been one of its firmest friends and supporters up to the present time; and now, at the age of nearly fourscore, he is still a member of the Connexional Committee for managing the affairs of the Free Churches, and for a quarter of a century he has represented his own circuit, Holt, in the Annual Assembly, where he is one of the best known and most esteemed members.

William Hardy Cozens-Hardy is the son of Jeremiah Cozens and Mary Ann his wife, who was the only daughter of William Hardy, the elder and sister of the aforesaid William Hardy, Esq. He was born at Sprowston, near the city of Norwich, 1st December, 1806. He was educated at the Grey Friars' Priory School, in that city, conducted by Mr. Drummond, and subsequently by Mr. Brooke, till 1823, at which time he was articled to Messrs. Unthank & Foster, Solicitors, Norwich. He served his time with that firm, and afterwards practised as a solicitor in Letheringsett for twelve years. In 1830 he married Sarah, the daughter of Thomas Theobald, Esq., merchant in Norwich, and nine children were added to their household, seven of whom survive.

On the death of his uncle in 1842, he became entitled to a considerable landed estate at Letheringsett, and Cley-next-the-Sea. By a direction in his uncle's will he assumed, by royal license, the name of Hardy, in addition to that of Cozens.

Brought up religiously, in his youth he associated with young people of cultivated manners and moral character. He worshipped with the Wesleyan Methodists, and joined their Society in Norwich, in 1825, whilst in his teens. For a quarter of a century he took an active part in promoting most of the agencies in that body which furnish such agreeable occupation for young members of the Society.

A testing-time for many thousand Methodists came in 1849-50, when both veterans in years and service, and young people in great numbers, were cut off from the Society which they had chosen for their religious home. The occasion of that severance was the expulsion by the Wesleyan Conference of the Revs. James Everett, Samuel Dunn, and William Griffith from the ministry and from the Methodist Society. Belonging to the legal profession, and having made himself well acquainted with the law of the case with regard to these expulsions, Mr. Cozens-Hardy immediately took the side of the expelled ministers, and argued the matter from a legal standpoint at many public meetings and through the press. His own description of the business as it stood before the public a quarter of a century since will be best given in his own words, which are as follows:—

> "Considering the expulsion of those ministers unjustifiable, and contrary to every principle of justice and equity, he, Mr. Cozens-Hardy, attended meetings in London, Birmingham, Manchester, and other large towns, in order to protest against these arbitrary and unjust proceedings. This gave great offence to the Conference officials, and he was summoned by Mr. Richard Tabraham, the superintendent of the Walsingham Wesleyan circuit, before the Leaders' Meeting at Holt, for attending a public meeting held in a Congregational Chapel, and 'disturbing the peace of the circuit.' At that meeting he was unanimously acquitted. He was subsequently arraigned before a minor district meeting, consisting of five Wesleyan ministers only, under the iniquitous and unscriptural law of 1835, and by them was expelled from the Methodist Society."

Such proceedings are not possible now; but the above is a correct report of the facts of history in 1850-51. The dispute assumed another aspect.

In a reported speech of the Rev. Thomas Jackson (President of the Conference when the expulsions took place), it was asserted with regard to the trust property of Methodism, that "the chapels are ours; the debts on them are yours," namely, the trustees. That declaration, which the Conference did its utmost to defend, led Mr. Cozens-Hardy to write and publish a letter in the same journal in which the above declaration was printed, in which he contended that Mr. Jackson's statement was not a correct legal view of the question, but that in case the chapels were mortgaged, the trustees must either pay off the debt or hand over the chapels to the mortgagees. Having himself a mortgage on the Holt Methodist Chapel, Mr. Cozens-Hardy, after his expulsion, called in the money, and gave legal notice to the superintendent minister, Mr. Worker, that unless the money was paid on a day named, he should commence an action of ejectment to recover possession of the chapel. The money not being paid on the day, an action was commenced in January, 1851, upon which the Conference lawyers filed a bill in Chancery to restrain Mr. Cozens-Hardy, the mortgagee, from taking possession of the chapel, or of obtaining his money; notwithstanding, they admitted that he had "an equitable and commercial right to the money." This was a test case, and represented many cases of like nature, and it was conducted with marked severity of resistance by the Conference. It was tried before Lord Cranworth, who, after a lengthened hearing, ordered the trustees either to pay the money or hand over the chapel to the mortgagee, with costs, which amounted to a large sum. The debt and costs were speedily paid. The case was of so much importance, a full account of the proceedings was published as a pamphlet, entitled, "The Holt Chapel Case." It is still on sale at the Methodist Free Church Book-room. That case gave Mr. Cozens-Hardy wide reputation throughout Methodism, as a just lawyer and equitable trustee.

After such experience, it was no surprise that Mr. Cozens-Hardy should unite himself to the Reformers, those Methodists who opposed the proceedings of the Conference in 1849, and he assisted in forming a new Society at Holt, which has become a flourishing one. For several years he was an able defender of the principles advocated by the separatists. In 1856 he took an active part in promoting the union of the Associationists and Reformers, but he was not present at the Annual Assembly of 1857 when the amalgamation was finally accepted by both parties. At the Assembly of 1858, Mr. Cozens-Hardy was the sole representative of the Holt circuit, and since that period he has represented that circuit for twenty-four years, twelve of which he had no colleague. He has had the privilege of being elected a member of the Connexional Committee for the management of the affairs of the Connexion during the year, at twenty Assemblies, so that he is one of the best informed members of the body respecting the working of the various institutions, and his legal knowledge has been of great service on many occasions.

He is spare in person, of slender build, with a good forehead, grey eyes, hair once a dark brown, now silvered with age, which gives prominence to his facial features. In debate he speaks slowly and deliberately, but says nothing superfluous; he speaks as one having authority, has a clear understanding, is more argumentative than eloquent, strives to carry conviction by his remarks, rather than make an effort to please. He is shrewd, of good judgment; his voice is not melodious, but not disagreeable, and often closes sentences with a kind of lisp, not unpleasant. He has an action of his own in speaking. In 1843 he was appointed a Justice of the Peace for the county of Norfolk, and is chairman of the Petty Sessions. He has been a Methodist for more than half-a-century, and when in the Parent Society, was treasurer of the Children's Fund in the district, and a trustee of chapel property.

His second son, Herbert Hardy Cozens-Hardy, was called to the Bar in 1862, appointed a Queen's Counsel in 1882, was chosen a Member of Parliament in the Liberal interest, for North Norfolk, at the General Election of 1885, and entered on his political career in January, 1886.

Charles Cheetham, J.P.

[*Born*, 1821 : *Died*, 1881.]

TREASURERS were unknown in Methodism during the lifetime of its founder, John Wesley. The reason is plain: the available funds of the Connexion were received and expended generally at the quarterly meetings. The Book-room and the Missionary Society (established by Dr. Coke), expended money in the hope that it would come in. Mr. Wesley himself required no treasurer, for his financial affairs were generally overdrawn; the legacy of £40 he left to his sister Martha was never paid, there being no effects; the debts that he left unpaid were not discharged till the Conference of 1796, for want of funds; and it was not until the Conference of 1799 that the name "treasurer" occurs in the official Minutes, when question 28 asks: "What regulation shall be made in respect to our accounts?" the answer to which is: "There shall be three accomptants annually chosen, three treasurers, and three clerks." All these officers were preachers; the first treasurer was John Pawson. Very few years' experience demonstrated that the system of clerical accountants, treasurers, and clerks did not work well, for in 1803-4 Jabez Bunting tells in his Life, Vol. I., that he had to write an acreage of figures to unravel the book-room and missionary accounts, which were mixed up in almost inextricable confusion. Experience had soon made a better system indispensable, and laymen were employed as the practical managers of the financial affairs of the Connexion. It was as a treasurer of several funds in the Methodist Free Churches, that the subject of this sketch became extensively known throughout their Society; and for his works' sake he was greatly esteemed and beloved wheresoever he was known.

Charles Cheetham was the second son of devoted Methodist parents, and was born at Heywood, 12th October, 1821. From his infancy he associated with Methodist people; during sixty years he found amongst them his chief companions, and he closed his earthly pilgrimage a member of the Methodist Free Churches. In the early days of Methodism, during the lifetime of its founder, his grandfather was converted to God at an open-air Methodist service. His father, Moses Cheetham, was long an active worker amongst Mr. Wesley's adherents, and he filled the office of class-leader and local preacher for many years. His mother, in her way, was a remarkable woman. There were united in her genuine goodness, strong common-sense, and unusual force of character. Before her marriage she carried on a small business, which she continued with tact and success for many years after marriage. Whilst she was ever diligent in business, she was also fervent in spirit. The services of the sanctuary to her were precious, and the joy of the Lord was her strength. She was a homely, kindly, motherly woman; prosperity did not alter the simplicity of her life. She had too much good sense to be ashamed of the fact, that it was largely owing to her toil and skill, that her family was afterwards placed in easy circumstances. To the end of her days, even after she had reached fourscore years, there was a freshness, a sweetness, a genuine simplicity and fervour about her religious life that were felt as an inspiration by all who knew her.

Nurtured in a home in which both parents were happy God-fearing and God-loving people, it is no wonder that Charles Cheetham, influenced by such helpful experience, grew up to love the house of God and the people he met there. The disruption of 1835 resulted in the family of the Cheethams taking sides with the separatists from the Methodist body. It was during that year of anxious unrest that Charles was converted, at the age of fourteen, so that he was identified with that section soon after the separation. His natural timidity, whilst it restrained him from many temptations in the world around him, helped to limit somewhat his activity and usefulness in the Church, but he was ever ready to render such service in the Society as he felt himself equal to.

On the death of his father, in 1844, which was very admonitory in its suddenness, the management of the business devolved upon Charles, although then only about twenty-four years old. He had previously received a good commercial education, and under his father's direction, had been for some years familiarising himself with business pursuits, so that when the pressure of responsibility fell upon him, he accepted the duty, and diligently pursued the course marked out for him by Providence. Religiously also he undertook his father's place in the Church, and took charge of his father's Society class, although so young in years. Appointed a class-leader, he had an official position in the Church of his choice : henceforth his interest in her varied agencies was deepened, his knowledge of the work extended, and coming into possession of increased resources, he cheerfully contributed of his substance to promote the cause of God in his own locality, in districts far beyond, and in religious communities outside his own denomination. His home was at Heywood, near Manchester, and most of the charitable objects in that locality were sharers of his bounty. Soon after he entered on his new responsibilities, he married Miss Horsefall, a union which had the blessing of God resting upon it.

He was quite a young man when he was first sent as a delegate to the Annual Assembly of the Wesleyan Association, and when there, his business tact and ability soon secured for him a careful hearing when he took part in debates. In 1854 the Assembly appointed him to the office of Treasurer to the Connexional Chapel Fund ; a few years later he was elected Treasurer to the Mission Fund, and about the same time he was made a Justice of the Peace for the county of Lancaster.

In 1859 the Rev. Marmaduke Miller was appointed the minister of the Heywood circuit, and he soon found a ready and cordial helper in Mr. Cheetham. Mr. Miller wrote a brief sketch of his life and character after his death, from which many facts in this record are obtained. At the commencement of his labours there, Mr. Cheetham gave in one sum £750 towards the extinction of the debt on the Bethel chapel; and whatever money was needed for the efficient working of the Church agencies, or for the doing of outside Christian work, was always supplied. To other denominations he gave largely as well as to his own, and there was no ostentation about his gifts, hence many of his largest contributions were given anonymously. He intrusted considerable sums of money to his pastor to relieve any needy person he met with. On one occasion he gave Mr. Miller £100 for the special relief of those who had been in good circumstances, but who had become reduced; and other ministers received from him large sums for like distribution. Meeting one day the Rev. James Macpherson, tutor of the Primitive Methodist College in Manchester, he said to Mr. Miller, "I have never seen Mr. Cheetham, but some time ago, he sent me £100 for one of our Connexional funds, and I know that he has very liberally helped our people in Heywood." Meeting Mr. Cheetham one day, Mr. Miller told him of the great trouble of a widow who had known brighter days; after hearing all the facts, he gave Mr. Miller a blank signed cheque, telling him to put in what amount he thought would meet her case. These are but samples, not a tithe of the variety of his gifts to assist the needy cases which came under his consideration. Not only was he ever ready to relieve generously personal needs, but the cause of Christ ever lay near his heart.

So long as his health permitted, he gave to the Church time and toil that were more costly than money. For many years he was the Superintendent of the Sunday school at Heywood, and for a longer period he was a class leader; his heart ever beat in true sympathy with the spiritual life and work of the Church, and he was always glad to meet with new openings of usefulness. In 1860 he read with deep interest "The Travels and Labours of Dr. Krapf in East Africa." The thought then took hold of his mind, that the Methodist Free Churches ought to establish a mission in that part of Africa. He wrote to Dr. Krapf, then in Switzerland, on that business, and invited him to come to England to talk the matter over. The Doctor came, and spent several days at the home of Mr. Cheetham; afterwards Mr. Cheetham and the Rev. Robert Eckett visited with Dr. Krapf the Missionary College in Switzerland. The result of those interviews was, that the Methodist Free Churches soon afterwards established their prosperous

Missions in Eastern Africa; and the spot on which the headquarters of the Mission is fixed is called after the originator, "Cheetham" Hill.

At the Annual Assembly held at Leeds in 1861, the estimable William Howe resigned the office of Connexional Treasurer, and Mr. Charles Cheetham was unanimously appointed his successor. He held the office, and ably performed the responsible duties, till the Leeds Assembly of 1870, when failing health, followed by family bereavement, necessitated his resignation of the treasurership. The Assembly recorded its sense of obligation to him for ten years' service, and its regret that he could not longer continue in office. He had for nearly twenty years taken a prominent part in their yearly deliberations; he was thoroughly conversant with all the agencies of the body, and was always listened to when he spoke as one who had something important to say, and who knew well how to say it. He was not a fluent speaker. There was occasionally a sharpness in his tone of voice, an abruptness in his manner, mixed with a little asperity, which were not felt to be agreeable, but that was largely due to physical infirmity, rather than to design. For many years Mr. Cheetham had to fight with biliousness and dyspepsia in their severest forms, although no man could be more careful in relation to his diet, yet he was never many days free from a sharp attack; that was a sufficient cause for the uncertainty of his moods; it had also the effect of preventing freedom of approach to him by strangers who did not know the cause of his apparent want of geniality. In spite of his occasional impatience and sharpness of manner, he had naturally a joyous temperament. When in moderate health there was a hearty ring in his laugh which was evidence of a truly gladsome mind. His cheerfulness was often manifested by the exuberance of his delight in the company of children at home, in the families of his friends; and it was not an uncommon thing for him to carry with him a box of sweetmeats to distribute amongst the children he met with in his walks.

Mr. Cheetham was a sincere Christian and a devoted Methodist. Mr. Miller thus writes concerning his religious life:

"It has been my privilege to spend much time with him in private. I have seen the chosen channels in which his thoughts and feelings chose to travel, when his hearth was lighted and his house hushed; and I have met with few men who have impressed

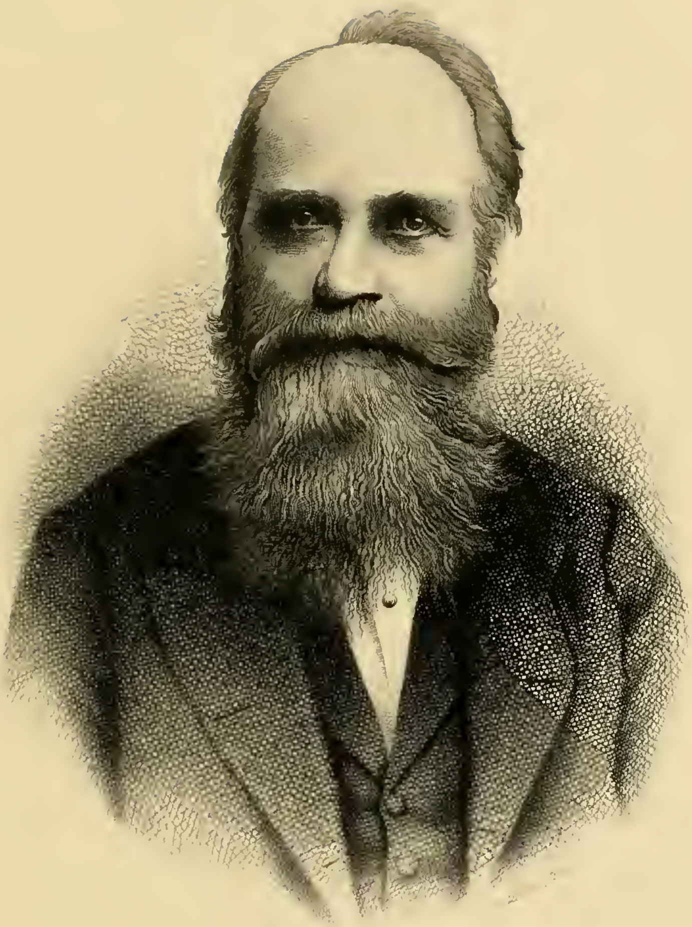
> me more as realising the things that are invisible. The eye of God was the presence which followed him wherever he went. To him Christianity was a life; the communion of the soul with God. According to the knowledge he had, he served his generation according to the will of God. Whatever want of ideal completeness there might be in the outer details of his character, its inner secret was true. He was right in heart, right in aim and purpose, and what a man desires to be, and struggles to be, that in God's sight he surely is.
>
> "The death of his only brother was to him a great grief and loss; and in 1871, after only three day's illness, his own eldest son died in the house of Mr. Benjamin Waite, of Farsley, where he was on a visit; that event left a shadow on his path that was never removed. After reviewing the year 1878, he thus wrote in relation to his own spiritual life: 'I hold fast to the love of God in Christ; to the cross of Christ I cling as my only hope of eternal life; I live with the knowledge and the feeling that each day may be my last—when God calls me, I pray that my work may be done.' Then follows a postscript, written with a trembling hand: 'The three days after writing the above, my ever-to-be-loved and remembered wife was suddenly called home by God, and I was left alone.'"

For several years he had retired from business, and spent much of his time in the quietness of home. His enfeebled health did not permit him to engage in public work, he was therefore dependent on social conversation for his daily enjoyments, so he deemed it advisable to again enter the married state, and he made choice of a most suitable lady for his companion, but the union did not last long. In 1880 paralysis began to develop itself; for a time hopes were entertained that the disease might be arrested, but they were not realised. He was removed to Dunmore, Birkdale, Southport, for change of air and scene, but to no avail; and there his released happy spirit entered into rest, on 3rd December, 1881, aged sixty years. His portrait was published in the *Free Churches Magazine.*

Henry Thomas Mawson.

[*Born*, 1824 : *President*, 1883 : *Still Living.*]

AMONGST the varied agencies of Methodism, the influence of laymen has been most extensively felt, and millions of Gospel sermons have been preached during the century and nearly a-half last past, by unpaid lay agents, to congregations ranging from five persons to five thousand, in edifices of every description, and with results as varying as the preachers and their audiences. It is, however, no secret, that tens of thousands of converts have attributed their changed lives to the ministrations, under the Divine Spirit, of lay preachers,—the unpaid ministry. If they have sometimes had small audiences, so also have some eminent divines. Dr. Adam Clarke once began to preach to only six persons; and at the service held in Ireland in which the Rev. William Arthur, M.A., was converted, only three persons were present. Not a few distinguished preachers owed their changed lives to the sermons of laymen volunteers in the ministry, who had no financial reward for their labours. In the person of the subject of this sketch, his ministrations met with so much success, that his brethren, at the Annual Assembly of 1883, elected him to the highest position amongst them, that of President, the only layman who has been thus honoured in the Methodist Free Churches. During his year of office, the Churches he served were well satisfied that their confidence in him had not been misplaced.



HENRY T. MAWSON ESQ.

Thomas C. Jack London & Edinburgh

Henry Thomas Mawson was born in the town of Leeds, on the 6th of September, 1824. He had godly parents, and was surrounded by religious influences from the time of his birth. His parents were earnest Methodists in a town where Methodism has long exercised great power over large audiences, and at a period when Dr. R. Winter Hamilton and John Ely were each distinguished preachers, and Dr. Walter Farquhar Hook wielded immense power as vicar of that large parish. Only four years after his birth the Methodists of Leeds were greatly agitated and divided over the organ question there, but the Mawson family remained firm in their attachment to the Oxford Place division of the circuit. Henry's father was for many years a class-leader in that Society, and died greatly respected at the age of seventy-seven. Taken early to the Sunday school, Henry had the twofold benefit of godly examples and experience at home, and scriptural teaching and training in the Sunday school.

In 1838, the Rev. John Rattenbury was one of several distinguished ministers travelling in the Oxford Place Society at Leeds. He was then in full vigour of his powers as a revivalist preacher, ever aiming at the conversion of his hearers, and restless till he saw that result from his ministrations. Young and old were both influenced by his fervent appeals and earnest exhortations for immediate decision for Christ; and, although scarcely fourteen years old, the parents of young Mawson had the joy of seeing their son one of the converts of many who then decided to be on the Lord's side. That the change in his heart was real was soon manifested in his life: "by their fruit ye shall know them," and Henry, though so young, offered his services as a Sunday-school teacher. He was desirous of being useful in other spheres of duty, and cheerfully accepted an appointment to distribute tracts at the homes of the poor, nor was he much discouraged when he met refusals in some cases, and opposition from worldly men and women. He had himself realised the blessing of a renewed nature, and he earnestly desired that others should be sharers with him in the same privilege and joy. His new experience produced new pleasures, and he was not content to enjoy them alone, so when he heard of any in his district who were sick, he visited them, read and prayed with them, and saw joy spring up in many darkened and depressed homes, and had often to hear, " God help thee, my lad, for coming to visit me." So whilst trying to help others, he received himself both blessing and encouragement. Even in those early years, his Sundays were days of continuous yet happy duty and service; and before he was eighteen, in August, 1842, he was prevailed upon to commence preaching, a work in which he soon felt much at home, and in which he exercised himself as a supply; he thereby laid a good foundation for more extensive usefulness in his future career. It was not until 1846 that he was received on the plan as a local preacher; from that time to the present, a period of forty years, he has had the privilege of preaching the Gospel nearly every Sabbath day.

Mr. Mawson was educated for commercial life, but he began his career of industry in 1836 in a solicitor's office, when only twelve years old. Two years later, he entered the office of the late Edward Hudson, Esq., seed crusher, with whom he became, in various departments, a confidential servant for nineteen years. The experience he gained during that period amply qualified him for greater responsibilities, and in 1858 he commenced business on his own account as an oil merchant, from which he retired in 1874, having reaped the reward of persevering industry and integrity: success in business pursuits being the usual outcome of honest endeavours. The dogma of some professing Christians, that religion forms no part of business, found no favour with Mr. Mawson; he had conscientious views which had a bearing on all the concerns of life, and in his mind religion was a dominant principle, hence he could ask and expect the blessing of God on his daily avocations: religion contributed to the advancement of his secular pursuits, and the proceeds of the latter were used to promote his own spiritual progress and the extension of the cause of God in the world.

From very early life the Sabbath was a day of restful service, but from the time of his conversion it became a day of delight, a sort of earthly paradise; all the varied services in which he took an active part augmented his happiness, the hallowed occupations were anticipated with pleasure, his share in them formed his greatest enjoyment, and the following days of the week were cheered by Sabbath memories. For just a quarter of a century he was fervently attached to the

Wesleyan Methodists, and held their ministers in great esteem and veneration. To be associated with them in gathering in the sheaves at the Sunday evening prayer meeting, the result of the preachers' labours, was to him a source of the highest pleasure; and he has been heard to say, that so great were his anxieties for the conversion of sinners, that he dare not leave the chapel if he saw the possibility of one more soul being saved. He had an abiding passion—a strong desire—for the salvation of sinners, and a cloud often rested on his spirit when such results were not realised on Sunday.

After the Wesleyan Conference of 1849, his views of Methodist discipline gradually but firmly changed: the action of that Conference compelled him to decide on a course which was painful to his mind, but to remain in that body was, to his judgment, impossible. He took sides with the expelled ministers, united with those large bodies of Methodists who adhered to them, and when separate Societies of the Wesleyan Reformers were formed, he offered his services as local preacher, and resigned his connexion with the Wesleyans in 1851, that he might unite with those with whom his mind was most in sympathy. He had no narrow views in religion, for he had served other Churches without hesitation or reservation, if only they preached Christ and Him crucified as the sinner's only hope for salvation. When he was clearly convinced that he could not remain with the Wesleyans, all his energies were directed to the advancement of the cause espoused by the Reformers, and in 1852, he was sent as a delegate to the Assembly held that year in Sheffield, and in 1853 he was a delegate to the Assembly held at Bradford. That was new experience to him, to be permitted to take part in the yearly Conference of the religious community to which he had united himself; and he with others felt the gravity of the occasion, and were impressed with the solemn responsibilities involved. His ready and active mind soon discovered weak points in their organisation, and he set himself about suggesting and providing remedies.

Although he had given his adhesion very cordially to the Reformers, Mr. Mawson entertained some hope that the secessionists, who were very numerous, more than fifty thousand, would again be reunited to the parent Society, that some way would be devised for reconciliation;

hence, when at the Leeds Assembly in 1855, the question of amalgamation was introduced, he at first opposed such action. The scheme of union was debated at great length, the Reform delegates acting with great care and caution. Every proposition was examined, analysed, and tested; disintegration was discouraged; it was urged with much earnestness, that the multiplication of religious sects and parties amongst Protestants was prejudicial to the spread of vital godliness. At the Assembly of 1856 the matter took more definite shape. Amalgamation was found to be more than a protest against the increase of sects: it was a measure fraught with blessing to each of the uniting bodies, a fact which has since been abundantly demonstrated by the experience of a quarter of a century. Mr. Mawson was a delegate representing Leeds at the Rochdale Assembly in 1857, when the two bodies first met as one united Society. At the Assembly of 1861 the writer first became personally acquainted with him, and he then was able to command the attention of the house whenever he rose to speak. In 1863 he introduced successfully a change in the election of the Connexional Committee, by which each district had secured to it full representation. He was elected a member of the Connexional Committee in 1864, and he has since served on most of the Committees by which the agencies of the body are governed and directed year by year. In 1871, when Mr. Charles Cheetham, through failing health, resigned the office of treasurer to the Connexion, the highest office usually assigned to a layman, Mr. Mawson was elected his successor, and he retained that position for ten years, during which period he obtained a perfect knowledge of all the operations of the body.

When the arrangements were being made for the Ecumenical Conference, held in City Road Chapel, in 1881, Mr. Mawson was a member of the committee which sat at the Centenary Hall to draw up and complete the programme of proceedings; he was a member of the Conference, but, in the multiplicity of speakers, he took no part. At the Assembly of 1881 he was elected Treasurer of the Ministers' Superannuation and Beneficent Fund, which provides beneficent aid, annuities, furniture, grants, and loans. The total amount of the fund distributed in 1884 was over £11,000; and there was a good balance in hand, owing to a grant of £1100 to the fund from the Commemorative Thanksgiving Fund. A treasurer's duties are comparatively easy and pleasant to perform when there is a good balance in hand; that is not the usual experience of the treasurers in Methodism generally.

An entirely new experience was entered upon at the Assembly held in Rochdale, the headquarters of the Connexion, in 1883. Both a minister and a layman were nominated for the Presidency, and the majority of votes were given to the layman, and the person thus favoured was Mr. H. T. Mawson; this was the more remarkable, as the majority of those forming the elective body were ministers, therefore it was an honour honestly and spontaneously conferred. The editors of a few religious papers spoke in unfriendly terms of the action of this democratic body, but the result showed the wisdom of the choice. Other laymen had been elected on previous occasions to the presidency of other religious denominations; amongst these may be named, the Congregational Union, the Primitive Methodists, and the English Presbyterians. No one has had cause to regret that the Methodist Free Churches had a layman for their President, therefore, the experiment may be repeated. The official sermon he preached was earnest, practical, and delivered with energy; in it there were no doctrinal novelties; he stands true to the old paths, and he illustrated effectually the words, "And they continued stedfastly in the apostles' doctrine and fellowship." At the Assembly of 1884, Mr. Mawson delivered the charge to the eighteen young ministers who were then received into full connexion, for which he was heartily thanked, and asked to publish it in the *Free Churches Magazine.* As a lay preacher occupying a foremost place in Society, he has Origen in the Primitive Church, and Dwight L. Moody of the present day, amongst others, as examples.

In politics, Mr. Mawson has always been a Liberal; he has gradually become fully persuaded of the propriety of disestablishing the English Church, separating it from State influence and control. For nine years he was a member of the Harrogate Local Board, and for one year he was the chairman of that body. As a man of business he is punctual, exact, far-seeing, and prompt; in business he was successful; he inspired confidence by his integrity. The qualities which carried him to success in his private business are unsparingly devoted to the affairs of the Church. His judgment is reliable, his motives pure, and his love of order intense. He keeps all his accounts on a system, and spares no labour to have them as perfect in form as they are accurate in substance. Never was a better treasurer, and as a member of any committee, he is capable of doing great service.

In the social circle he is ever exerting a genial influence, making home-life cheerful; he is frank, humorous, pleasant, and instructive in conversation, but never forgets the imperative and dominant claims of religion. At the family altar and in the social means of grace, he is remarkable for the simplicity and child-like confidence of his prayers. In public, occasionally, his prayers are accompanied with much spiritual power. He is not a believer in the "faith healing" which is now being taught, but he believes in leaving all human affairs in the hands of God to direct, and to be subjects of prayer.

As a preacher, speaker, and debater, Mr. Mawson is a good lay representative. His sermons are expository, and illustrated freely by parallel passages of Scripture. His favourite themes are historical, which he makes both interesting and profitable. He is at home in practical and experimental theology, and aims at awakening the conscience, exalting Christ, and stimulating believers to higher attainments. He has a clear, good voice, but suffering from chest weakness, he speaks generally in a subdued tone; though sometimes, when warmed up with his theme, he rises into earnestness and impassioned eloquence. As a public speaker and debater, he exercises more freedom than in his preaching. Having had much to do with missionary work, his heart and head take kindly to that theme, and he is usually at his best when he has to defend or advocate missions, either at home or abroad. His style of address is diffuse, yet but few of his addresses are destitute of eloquent and pointed passages. He always commands a respectful attention, and generally contributes something to elucidate the subject under consideration. He is naturally courageous, and is not afraid to express his opinions and impressions, whether popular or not. A little playful humour he sometimes infuses into his remarks, but his usual style of address is one of gravity, rising often to intense earnestness.

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